



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

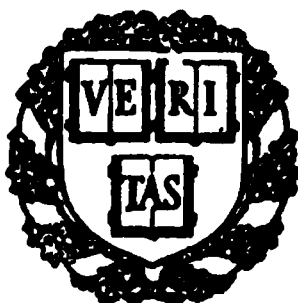
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Gs
31
413

62 31.413

Ø 5

HARVARD
COLLEGE LIBRARY



THE GIFT OF
Dr. John Rathbone Oliver
CLASS OF 1894
OF BALTIMORE, MARYLAND

AUGUST 4, 1941

John Ralston Oliver

Harvard University

March 21 * 1893

SOPHOCLIS
ANTIGONE

EX RECENSIONE

GUILELMI DINDORFII

EDITIO SEXTA QUAM CURAVIT

S. MEKLER.



LIPSIAE
IN AEDIBUS B. G. TEUBNERI.

MDCCCXCI.

GS 31.413

✓

HARVARD COLLEGE LIBRARY
GIFT OF
DR. JOHN RATHBONE OLIVER
AUGUST 4, 1941

LIPSIAE: TYPIS B. G. TEUBNERI.

Names subjects and dates of all plays of Aeschylus,
Sophocles and Euripides, with those of Euripides mentioned
in the Frogs.*
Show the dates of the plays which you have read
ascertained.*

Goodwin's Index.*

Tagg's Introduction to the Septem - or

Menys Introduction to the Frogs.*

Johns Antigone. 81-15. 19-22.†
under nos 81-7.

Septem 211-225. Metres. Antigone 781-800.*

Pausanias on Comedy, esp. that of Frogs. general
scheme, and its application to the Frogs, and
peculiarities of the metres.

Aristotle's definition of Tragedy. comm.†

Conspectus lectionum ab editione quinta discrepantium

iis quae ad correctiorem scribendi rationem pertinent omissis.

Ed. VI.

v. 23 sq. Ἐτεοκλέα μὲν, ὥς λέ-
γουσι, [σὺν δίκῃ χρησθεὶς
δικαίᾳ] καὶ νόμῳ κ. χ.

42 ποῦ γνῶμης

71 ὁποῖα

110 sqq. ὅν ἐφ' ἡμετέρῳ γῇ
Πολυνείκης ὁξέα
κλάζων ἰ αἰετὸς εἰς γῆν ὧς
ὑπερέπτη

130 καναχῆς ὑπεροπλίαις

159 sqq. χωρεῖ, τίνα δὴ μῆτιν
ἐλίσσων . . . πέμψας;

182 μεῖζον

206 αἰκισθέν τ'

229 sq. κεί . . . παρ' ἀνδρός,

235 δεδραγμένος

241 τί φροιμιάζει

267 μῆδ'

269 δ

320 λάλημα

351 ἔθειξ' ὅπαι

356 ἀγορὰς

392—394 uncis inclusi

462 αὐτ'

519 ὁμῶς . . . τούτους

536 εἶπερ ἦδ' ὁμορροθεῖ

569 χᾶτέρων εἰσὶν γύαι

605 κατάσχοι

606 sq. ὁ πάντ' ἀγρῶν οὗτ'
ἀκάματοι σκεδῶσιν

Ed. V.

Ἐτεοκλέα μὲν, ὥς λόγος, κ. χ.

ποῦ γνῶμης

ὁποῖα

ὅς ἐφ' ἡμετέρῳ γῇ Πολυνείκους ἰ
ἀρθεὶς . . . ἀμφιλόγων ἰ ὁξέα
κλάζων ἰ αἰετὸς εἰς γᾶν ὑπερέπτη

καναχῇ θ' ὑπερόπτας

χωρεῖ τινὰ δὴ μῆτιν ἐρέσσω
. . . πέμψας.

μεῖζον'

αἰκισθέντ'

καὶ . . . παρ' ἀνδρός;

πεφραγμένος

εὖ γε στοχάζει

μῆτ'

ὅς

ἄλημα

ἀέξεται

ὁργὰς

unci desunt

αὐτ'

ὁμῶς . . . ἴσους

εἶπερ ἦδ' ὁμορροθεῖ,

εἰσι χᾶτέρων γύαι

κατάσχη

ὁ παντογῆρος

οὗτ' ἄκοποι θεῶν νιν

ΑΝΤΙΓΟΝΗ.

LECTIONIS VARIETAS.

Ed. VI.	Ed. V.
613 sq. νόμος ὅδ', οὐδὲν ἔρπει θν. β. πάμπολις ἐκτὸς ἄτας.	νόμος ὅδ', ∟ ∪ — — θν. β. πάμπολις — ∪ ∟
625 ὀλίγιστον	ὀλιγοστών
638 μείζων	μεῖζον
674 συμμάχου δορός	σὺν μάχῃ δορός
739 καλῶς γ' ἐρήμης	καλῶς ἐρήμης γ'
756 sq. post 749 inserti	
760 ἄγαγε	ἄγετε
782 πλεύμοσι	κτήμασι
789 σέ γ' ἀνθρώπων	ἐπ' ἀνθρώπων
810 πάγκοινος	παγκοίτας
851 ἔτ' οὐσ' ἐν βροτοῖς, οὐκέτ' οὔσα,	∪ ∟ ∟ ∪ ∪ — ∪ ∟ —
870 τιμῶν	γάμων
888 νυμφεύειν	τυμβεύειν
905—912 uncis inclusi	unci desunt
935 sq. Creonti dantur	choro dantur
1062 μέρος.	μέρος;
1065 ἥλιον τελεῖν	ἥλιου τελῶν
1078 φανεῖ γὰρ οὐ μ. χ. τριβῇ	φανεῖ γὰρ, οὐ μ. χ. τριβῇ,
1080—83	seclusi
1115 Καδμείας	Καδμεῖτας
1126 διλόφου	διλόφοιο
1134 ἀμβρότων	ἀβρότων
1141 πόλις	ἀμὰ πόλις
1149 Δῖον	Ζηνὸς
1150 ὦναξ,	ὦ Ναξίαις
1160 ἐφεστώτων	καθεστώτων
1166 προδῶ σῶμ' ἀνδρός	προδῶσιν ἄνδρες
1182 περᾶ	πάρῃ
1238 ῥοήν	πνοήν
1259 sq. ἀλλοτριᾶς ἄτης	ἀλλοτριάν ἄτης
1289 παῖ, τίν' αὖ	ὦ τίν' αὖ
1303 λάχος	λέχος
1323 ὃ τι τάχιστ'	ὅτι τάχος

V.

ΣΟΦΟΚΛΕΟΥΣ
ΑΝΤΙΓΟΝΗ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΑΝΤΙΓΟΝΗ.

ΙΣΜΗΝΗ.

ΧΟΡΟΣ ΘΗΒΑΙΩΝ ΓΕΡΟΝΤΩΝ.

ΚΡΕΩΝ.

ΦΥΛΑΞ.

ΑΙΜΩΝ.

ΤΕΙΡΕΣΙΑΣ.

ΑΓΓΕΛΟΣ.

ΕΤΡ ΓΔΙΚΗ.

ΕΞΑΓΓΕΛΟΣ

Porter's ^{rule} idea that comma must occur in the middle of the verse. But he worked up. Together with two rules on the final exclamation. If two readings are given, one with a regular break in the middle, the second without it, the first is to be preferred.

(1) Did 88p. consider Antigone entirely right, and Creon entirely wrong? This may be especially found in the last words of the chorus which express the judgment of the poet.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ.

Ἀντιγόνη παρὰ τὴν πρόσταξιν τῆς πόλεως θάψασα τὸν Πολυνείκην ἐφωράθη, καὶ εἰς μνημεῖον κατάγειον ἐντεθεῖσα παρὰ τοῦ Κρέοντος ἀνήρηται· ἐφ' ἣ καὶ Αἴμων δυσπαθήσας διὰ τὸν εἰς αὐτὴν ἔρωτα ξίφει ἑαυτὸν διεχειρίσατο. ἐπὶ δὲ τῷ τούτου θανάτῳ καὶ ἡ μήτηρ Εὐρυδίκη ἑαυτὴν ἀνεῖλε.

Κεῖται ἡ μυθοποιία καὶ παρ' Εὐριπίδῃ ἐν Ἀντιγόῃ· πλὴν ἐκεῖ φωραθεῖσα μετὰ τοῦ Αἴμονος δίδοται πρὸς γάμου κοινωνίαν καὶ τέκνον τίκτει τὸν Μαίονα.

Ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Θήβαις ταῖς Βοιωτικαῖς· ὁ δὲ χορὸς συνέστηκεν ἐξ ἐπιχωρίων γερόντων· προλογίζει δὲ ἡ Ἀντιγόνη· ὑπόκειται δὲ τὰ πράγματα ἐπὶ τῶν Κρέοντος βασιλείων. τὸ δὲ κεφάλαιόν ἐστι τάφος Πολυνείκους, Ἀντιγόνης ἀναίρεσις, θάνατος Αἴμονος καὶ μὀρος Εὐρυδίκης τῆς Αἴμονος μητρός. φασὶ δὲ τὸν Σοφοκλέα ἠξιώσθαι τῆς ἐν Σάμῳ στρατηγίας εὐδοκμήσαντα ἐν τῇ διδασκαλίᾳ τῆς Ἀντιγόνης. λέλεκται δὲ τὸ δράμα τοῦτο τριακοστὸν δεύτερον.

ΣΑΛΟΥΣΤΙΟΥ.

Τὸ μὲν δράμα τῶν καλλίστων Σοφοκλέους. στασιάζεται δὲ τὰ περὶ τὴν ἡρώϊδα ἱστορούμενα καὶ τὴν ἀδελφὴν αὐτῆς Ἰσμήνην. ὁ μὲν γὰρ Ἴων ἐν τοῖς διθυράμβοις καταπρησθῆναί φησιν ἀμφοτέρας ἐν τῷ ἱερῷ τῆς Ἥρας ὑπὸ Λαοδάμαντος τοῦ Ἑτεοκλέους· Μίμνερμος δὲ φησι τὴν μὲν Ἰσμήνην προσομιλοῦσαν Θεοκλυμένῳ ὑπὸ Τυδέως κατὰ Ἀθηνᾶς ἐγκέλευσιν τελευτῆσαι.

Ταῦτα μὲν οὖν ἐστὶ τὰ ξένως περὶ τῶν ἡρώϊδων ἱστορούμενα. ἡ μὲντοι κοινὴ δόξα σπουδαίας αὐτὰς ὑπείληφεν καὶ φιλαδέλφους δαιμονίως, ἣ καὶ οἱ τῆς τραγῳδίας ποιηταὶ ἐπόμενοι τὰ περὶ αὐτὰς διατέθινται. τὸ δὲ δράμα τὴν ὁνομασίαν ἔσχεν ἀπὸ τῆς παρεχούσης τὴν ὑπόθεσιν Ἀντιγόνης.

ὑπόκειται δὲ ἄταφον τὸ σῶμα Πολυνείκους, καὶ Ἀντιγόνη θάπτειν αὐτὸ πειρωμένη παρὰ τοῦ Κρέοντος κωλύεται· φωραθεῖσα δὲ αὐτὴ θάπτουσα ἀπόλλυται, Αἴμων τε ὁ Κρέοντος ἑρῶν αὐτῆς καὶ ἀφορήτως ἔχων ἐπὶ τῇ τοιαύτῃ συμφορᾷ αὐτὸν διαχειρίζεται· ἐφ' ᾧ καὶ ἡ μήτηρ Εὐρυδίκη τελευτᾷ τὸν βίον ἀγχόνη.

ΤΠΟΘΕΣΙΣ.

Ἀποθανόντα Πολυνείκη ἐν τῷ πρὸς τὸν ἀδελφὸν μονομαχίῳ Κρέων ἄταφον ἐκβαλὼν κηρύττει μηδένα αὐτὸν θάπτειν, θάνατον τὴν ζημίαν ἀπειλήσας. τοῦτον Ἀντιγόνη ἢ ἀδελφὴ θάπτειν πειρᾶται. καὶ δὴ λαθοῦσα τοὺς φύλακας ἐπιβάλλει χῶμα· οἷς ἐπαπειλεῖ θάνατον ὁ Κρέων, εἰ μὴ τὸν τοῦτο δράσαντα ἐξεύροισιν. οὗτοι τὴν κόνιν τὴν ἐπιβεβλημένην καθαίροντες οὐδὲν ἤττον ἐφρούρουν. ἐπελθοῦσα δὲ ἡ Ἀντιγόνη καὶ γυμνὸν εὐροῦσα τὸν νεκρὸν ἀνοιμώξασα ἑαυτὴν εἰσαγγέλλει. ταύτην ὑπὸ τῶν φυλάκων παραδεδομένην Κρέων καταδικάζει καὶ ζῶσαν εἰς τύμβον καθεῖρξεν. ἐπὶ τούτοις Αἴμων, ὁ Κρέοντος υἱός, ὃς ἐμνᾶτο αὐτήν, ἀγανακτήσας ἑαυτὸν προσεπισφάζει τῇ κόρῃ ἀπολομένη ἀγχόνη, Τειρεσίου ταῦτα προθεσπίσαντος· ἐφ' ᾧ λυπηθεῖσα Εὐρυδίκη, ἡ τοῦ Κρέοντος γαμετή, ἑαυτὴν ἀποσφάζει. καὶ τέλος θρηνεῖ Κρέων τὸν τοῦ παιδὸς καὶ τῆς γαμετῆς θάνατον.

ὑπόκειται δὲ ἄταφον τὸ σῶμα Πολυνείκους, καὶ Ἀντιγόνη θάπτειν αὐτὸ πειρωμένη παρὰ τοῦ Κρέοντος κωλύεται· φω-
ραθεῖσα δὲ αὐτὴ θάπτουσα ἀπόλλυται, Αἴμων τε ὁ Κρέον-
τος ἐρῶν αὐτῆς καὶ ἀφορήτως ἔχων ἐπὶ τῇ τοιαύτῃ συμφορᾷ
αὐτὸν διαχειρίζεται· ἐφ' ᾧ καὶ ἡ μήτηρ Εὐρυδίκη τελευτᾷ
τὸν βίον ἀγχόνῃ.

ΥΠΟΘΕΣΙΣ.

Ἀποθανόντα Πολυνείκη ἐν τῷ πρὸς τὸν ἀδελφὸν μο-
νομαχίῳ Κρέων ἄταφον ἐκβαλὼν κηρύττει μηδένα αὐτὸν
θάπτειν, θάνατον τὴν ζημίαν ἀπειλήσας. τοῦτον Ἀντιγόνη
ἡ ἀδελφὴ θάπτειν πειρᾶται. καὶ δὴ λαθοῦσα τοὺς φύλακας
ἐπιβάλλει χῶμα· οἷς ἐπαπειλεῖ θάνατον ὁ Κρέων, εἰ μὴ τὸν
τοῦτο δράσαντα ἐξεύροισιν. οὗτοι τὴν κόνιν τὴν ἐπιβεβλη-
μένην καθαίροντες οὐδὲν ἤττον ἐφροῦρουν. ἐπελθοῦσα δὲ ἡ
Ἀντιγόνη καὶ γυμνὸν εὐροῦσα τὸν νεκρὸν ἀνοιμώξασα ἑαυτὴν
εἰσαγγέλλει. ταύτην ὑπὸ τῶν φυλάκων παραδεδομένην Κρέων
καταδικάζει καὶ ζῶσαν εἰς τύμβον καθεῖρξεν. ἐπὶ τούτοις
Αἴμων, ὁ Κρέοντος υἱός, ὃς ἐμνᾶτο αὐτήν, ἀγανακτήσας
ἑαυτὸν προσεπισφάζει τῇ κόρῃ ἀπολομένη ἀγχόνῃ, Τειρεσίου
ταῦτα προθεσπίσαντος· ἐφ' ᾧ λυπηθεῖσα Εὐρυδίκη, ἡ τοῦ
Κρέοντος γαμετή, ἑαυτὴν ἀποσφάζει. καὶ τέλος θρηνεῖ Κρέων
τὸν τοῦ παιδὸς καὶ τῆς γαμετῆς θάνατον.

ΑΝΤΙΓΟΝΗ.

ὦ κοινὸν αὐτάδελφον Ἰσμήνης κάρα,
ἄρ' οἶσθ' ὅ τι Ζεὺς τῶν ἀπ' Οἰδίου κακῶν
ἐλλεῖπον οὐχὶ νῦν ἔτι ζῶσαιν τελεῖ;
οὐδὲν γὰρ οὔτ' ἀλγεινὸν οὔτ' ἀτήσιμον
οὔτ' αἰσχροὺς οὔτ' ἄτιμόν ἐσθ', ὅποιον οὐ 5
τῶν σῶν τε κάμῶν οὐκ ὅπωπ' ἐγὼ κακῶν.
καὶ νῦν τί τοῦτ' αὖ φασι πανδῆμῳ πόλει
κῆρυγμα θεῖναι τὸν στρατηγὸν ἀρτίως;
ἔχεις τι κείσῃκουσας; ἢ σε λανθάνει
πρὸς τοὺς φίλους στείχοντα τῶν ἐχθρῶν κακά; 10

ΙΣΜΗΝΗ.

ἔμοι μὲν οὐδεὶς μῦθος, Ἀντιγόνη, φίλων
οὔθ' ἡδὺς οὔτ' ἀλγεινὸς ἵκετ' ἐξ ὅτου
δυοῖν ἀδελφοῖν ἐστερήθημεν δύο,
μια θανόντων ἡμέρα διπλῇ χερί·
ἐπεὶ δὲ φροῦδός ἐστιν Ἀργείων στρατὸς 15
ἐν νυκτὶ τῇ νῦν, οὐδὲν οἶδ' ὑπέρτερον,
οὔτ' εὐτυχοῦσα μᾶλλον οὔτ' ἀτωμένη.

ΑΝ. ἤδη καλῶς, καὶ σ' ἐκτὸς αὐλείων πυλῶν
τοῦδ' εἵνεκ' ἐξέπεμπον, ὥς μόνη κλύοις.

ΙΣ. τί δ' ἔστι; δημοῖς γάρ τι καλχαίνουσ' ἔπος. 20

ΑΝ. οὐ γὰρ τάφου νῦν τὸ κασιγνήτω Κρέων
τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει;

- Ἐτεοκλέα μέν, ὥς λέγουσι, [σὺν δίκη
 χρησθεὶς δικαίᾳ] καὶ νόμῳ κατὰ χθονὸς
 ἔκρυψε τοῖς ἔνερθεν ἔντιμον νεκροῖς. 25
 τὸν δ' ἀθλίως θανόντα Πολυνείκους νέκυν
 ἀστοῖσί φασιν ἐκκεκηρῦχθαι τὸ μὴ
 τάφῳ καλύψαι μηδὲ κωκῦσαί τινα,
 ἔἴν δ' ἄκλαντον, ἄταφον, οἴωνοις γλυκὺν
 θησαυρὸν εἰσορμῶσι πρὸς χάριν βορᾶς. 30
 τοιαῦτά φασι τὸν ἀγαθὸν Κρέοντά σοι
 κάμοί, λέγω γὰρ κάμέ, κηρύξαντ' ἔχειν,
 καὶ δεῦρο νεῖσθαι ταῦτα τοῖσι μὴ εἰδόσιν
 σαφῇ προκηρύξοντα, καὶ τὸ πρᾶγμ' ἄγειν
 οὐχ ὥς παρ' οὐδέν, ἀλλ' ὅς ἂν τούτων τι δρᾷ, 35
 φόνον προκεῖσθαι δημόλευστον ἐν πόλει.
 οὕτως ἔχει σοι ταῦτα, καὶ δείξεις τάχα
 εἴτ' εὐγενὴς πέφυκας εἴτ' ἐσθλῶν κακῇ.
 ΙΣ. τί δ', ὦ ταλαῖφρον, εἰ τάδ' ἐν τούτοις, ἐγὼ
 λύουσ' ἂν ἢ ῥάπτουσα προσθείμην πλέον; 40
 ΑΝ. εἰ ξυμπονήσεις καὶ ξυνεργάσει σκόπει.
 ΙΣ. ποῖόν τι κινδύνευμα; ποῖ γνώμης ποτ' εἶ;
 ΑΝ. εἰ τὸν νεκρὸν ξὺν τῇδε κουφιεῖς χερσί.
 ΙΣ. ἢ γὰρ νοεῖς θάπτειν σφ', ἀπόρρητον πόλει;
 ΑΝ. τὸν γοῦν ἐμὸν κοῦ τὸν σόν, ἣν σὺ μὴ θέλῃς 45
 [ἀδελφόν· οὐ γὰρ δὴ προδοῦς' ἀλώσομαι].
 ΙΣ. ὦ σχετλία, Κρέοντος ἀντειρηκότος;
 ΑΝ. ἀλλ' οὐδὲν αὐτῷ τῶν ἐμῶν μ' εἰργεῖν μέτα.
 ΙΣ. οἴμοι· φρόνησον, ὦ κασιγνήτη, πατὴρ
 ὥς νῦν ἀπεχθὴς δυσκλεῆς τ' ἀπώλετο, 50
 πρὸς αὐτοφώρων ἀμπλακημάτων διπλᾶς
 ὄψεις ἀράξας αὐτὸς αὐτουργῶ χερσί·
 ἔπειτα μήτηρ καὶ γυνή, διπλοῦν ἔπος,

ad huc I am on γ_a : the unworthy death of the
bull is hundred to be an.

Wenpura = forbidden this corpse not be burned.
vtaror = pleasant to the senses, looks some store,
as the thing of this pleasure is eating.
apator = sarcastically used. an excellent Kæor.
Kypus = combination of a great part of the world.
is present in Soph. It was more a great than
perfect in character.
Sympoetor = Septem 199.

are of familiar expressions with subtle signifying.
of $\sigma\tau\tau\omega$, the meaning of burying cannot come where,
the invention made Barrow, erroneously. It has been
suggested of $\sigma\tau\tau\omega$, which is the same as $\sigma\tau\tau\omega$,
where $\sigma\tau\tau\omega$ is used in connection with the
sense of lying up. Reschwant did not have Barrow.
41. $\sigma\tau\tau\omega$ = the force of this part of the
tion = Non Oldenred. where, or at what place are you
wandering. $\sigma\tau\tau\omega$ = $\sigma\tau\tau\omega$, $\sigma\tau\tau\omega$.
43. Whether you'll lend your hand to help my hand.
44. $\sigma\tau\tau\omega$ = the juxtaposition of these. $\sigma\tau\tau\omega$ may
mean my friends my people.
the whole of working up of this speech.

- Ἐτεοκλέα μὲν, ὥς λέγουσι, [σὺν δίκη
 χρησθεὶς δικαίᾳ] καὶ νόμῳ κατὰ χθονὸς
 ἔκρυψε τοῖς ἔνερθεν ἔντιμον νεκροῖς. 25
 τὸν δ' ἀθλίως θανόντα Πολυνείκους νέκυν
 ἀστοῖσί φασιν ἐκκεκηρῦχθαι τὸ μὴ
 τάφῳ καλύψαι μηδὲ κωκῦσαί τινα,
 ἔἴν δ' ἄκλαντον, ἄταφον, οἴωνοις γλυκὺν
 θησαυρὸν εἰσορμῶσι πρὸς χάριν βορᾶς. 30
 τοιαῦτά φασι τὸν ἀγαθὸν Κρέοντά σοι
 κάμοι, λέγω γὰρ κάμέ, κηρύξαντ' ἔχειν,
 καὶ δεῦρο νεῖσθαι ταῦτα τοῖσι μὴ εἰδόσιν
 σαφῇ προκηρύξοντα, καὶ τὸ πρᾶγμ' ἄγειν
 οὐχ ὥς παρ' οὐδέν, ἀλλ' ὅς ἂν τούτων τι δρᾷ, 35
 φόνον προκεῖσθαι δημόλευστον ἐν πόλει.
 οὕτως ἔχει σοι ταῦτα, καὶ δείξεις τάχα
 εἴτ' εὐγενὴς πέφυκας εἴτ' ἐσθλῶν κακῇ.
- ΙΣ. τί δ', ὦ ταλαῖφρον, εἰ τάδ' ἐν τούτοις, ἐγὼ
 λύουσ' ἂν ἢ ᾗ φάπτουσα προσθείμην πλέον; 40
- ΑΝ. εἰ ξυμπονήσεις καὶ ξυνεργάσει σκόπει.
- ΙΣ. ποῖόν τι κινδύνευμα; ποῖ γνώμης ποτ' εἶ;
- ΑΝ. εἰ τὸν νεκρὸν ξὺν τῇδε κουφιεῖς χερσί.
- ΙΣ. ἢ γὰρ νοεῖς θάπτειν σφ', ἀπόρρητον πόλει;
- ΑΝ. τὸν γοῦν ἐμὸν κοῦ τὸν σόν, ἣν σὺ μὴ θέλῃς 45
 [ἀδελφόν· οὐ γὰρ δὴ προδοῦς' ἀλώσομαι].
- ΙΣ. ὦ σχετλία, Κρέοντος ἀντειρηκότος;
- ΑΝ. ἀλλ' οὐδὲν αὐτῷ τῶν ἐμῶν μ' εἰργεῖν μέτα.
- ΙΣ. οἴμοι· φρόνησον, ὦ κασιγνήτη, πατήρ
 ὥς νῶν ἀπεχθὴς δυσκλεῆς τ' ἀπώλετο, 50
 πρὸς αὐτοφώρων ἀμπλακημάτων διπλᾶς
 ὕψεις ἀράξας αὐτὸς αὐτουργῶ χερσί·
 ἔπειτα μήτηρ καὶ γυνή, διπλοῦν ἔπος,

- πλεκταῖσιν ἀρτάναισι λωβᾶται βίον·
 τρίτον δ' ἀδελφῶ δύο μίαν καθ' ἡμέραν 55
 αὐτοκτονοῦντε τὸ ταλαιπώρῳ μόρον
 κοινὸν κατειργάσαντ' ἐπαλλήλοιν χεροῖν.
 νῦν δ' αὖ μόνα δὴ νῶν λελειμμένα σκόπει
 ὅσῳ κάκιστ' ὀλούμεθ', εἰ νόμου βία
 ψῆφον τυράννων ἢ κράτη παρέξιμεν. 60
 ἀλλ' ἐννοεῖν χρὴ τοῦτο μὲν γυναῖχ' ὅτι
 ἔφυνεν, ὥς πρὸς ἄνδρας οὐ μαχομένα·
 ἔπειτα δ' οὔνεκ' ἀρχόμεσθ' ἐκ κρεισσόνων,
 καὶ ταῦτ' ἀκούειν κἄτι τῶνδ' ἀλγίονα.
 ἐγὼ μὲν οὖν αἰτοῦσα τοὺς ὑπὸ χθονὸς 65
 ξύγγνοιαν ἴσχειν, ὥς βιάζομαι τάδε,
 τοῖς ἐν τέλει βεβῶσι πείσομαι· τὸ γὰρ
 περισσὰ πράσσειν οὐκ ἔχει νοῦν οὐδένα.
- ΑΝ. οὔτ' ἂν κελεύσαιμ' οὔτ' ἂν, εἰ θέλοις ἔτι
 πράσσειν, ἐμοῦ γ' ἂν ἡδέως δρῶης μέτα. 70
 ἀλλ' ἴσθ' ὁποῖά σοι δοκεῖ, κείνον δ' ἐγὼ
 θάψω. καλὸν μοι τοῦτο ποιούσῃ θανεῖν.
 φίλῃ μετ' αὐτοῦ κείσομαι, φίλου μέτα,
 ὅσια πανουργήσας· ἐπεὶ πλείων χρόνος
 ὃν δεῖ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε. 75
 ἐκεῖ γὰρ αἰεὶ κείσομαι· σὺ δ', εἰ δοκεῖ,
 τὰ τῶν θεῶν ἐντιμ' ἀτιμάσας ἔχε.
- ΙΣ. ἐγὼ μὲν οὐκ ἄτιμα ποιοῦμαι, τὸ δὲ
 βία πολιτῶν δρᾶν ἔφυν ἀμήχανος.
- ΑΝ. σὺ μὲν τάδ' ἂν προύχοι· ἐγὼ δὲ δὴ τάφον 80
 χώσους' ἀδελφῶ φιλτάτῳ πορεύσομαι.
- ΙΣ. οἷμοι ταλαίνης, ὥς ὑπερδέδοικά σου.
- ΑΝ. μή μου προτάρβει· τὸν σὸν ἐξόρθου πότμον.
- ΙΣ. ἀλλ' οὖν προμηνύσης γε τοῦτο μηδενὶ

ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ.

Ἀντιγόνη παρὰ τὴν πρόσταξιν τῆς πόλεως θάψασα τὸν Πολυνείκην ἐφωράθη, καὶ εἰς μνημεῖον κατάγειον ἐντεθεῖσα παρὰ τοῦ Κρέοντος ἀνήρηται· ἐφ' ἣ καὶ Αἴμων δυσπαθήσας διὰ τὸν εἰς αὐτὴν ἔρωτα ξίφει ἑαυτὸν διεχειρίσατο. ἐπὶ δὲ τῷ τούτου θανάτῳ καὶ ἡ μήτηρ Εὐρυδίκη ἑαυτὴν ἀνεῖλε.

Κεῖται ἡ μυθοποιία καὶ παρ' Εὐριπίδῃ ἐν Ἀντιγόνῃ· πλὴν ἐκεῖ φωραθεῖσα μετὰ τοῦ Αἴμονος δίδοται πρὸς γάμου κοινωνίαν καὶ τέκνον τίκτει τὸν Μάιωνα.

Ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Θήβαις ταῖς Βοιωτικαῖς· ὁ δὲ χορὸς συνέστηκεν ἐξ ἐπιχωρίων γερόντων· προλογίζει δὲ ἡ Ἀντιγόνη· ὑπόκειται δὲ τὰ πράγματα ἐπὶ τῶν Κρέοντος βασιλείων. τὸ δὲ κεφάλαιόν ἐστι τάφος Πολυνείκου, Ἀντιγόνης ἀναίρεσις, θάνατος Αἴμονος καὶ μόρος Εὐρυδίκης τῆς Αἴμονος μητρός. φασὶ δὲ τὸν Σοφοκλέα ἠξιώσθαι τῆς ἐν Σάμῳ στρατηγίας εὐδοκιμήσαντα ἐν τῇ διδασκαλίᾳ τῆς Ἀντιγόνης. λέλεκται δὲ τὸ δράμα τοῦτο τριακοστὸν δεύτερον.

ΣΑΛΟΥΣΤΙΟΥ.

Τὸ μὲν δράμα τῶν καλλίστων Σοφοκλέους. στασιάζεται δὲ τὰ περὶ τὴν ἡρώϊδα ἱστορούμενα καὶ τὴν ἀδελφὴν αὐτῆς Ἰσμήνην. ὁ μὲν γὰρ Ἴων ἐν τοῖς διθυράμβοις καταπρησθῆναι φησιν ἀμφοτέρως ἐν τῷ ἱερῷ τῆς Ἥρας ὑπὸ Λαοδάμαντος τοῦ Ἐτεοκλέους· Μίμνερμος δέ φησι τὴν μὲν Ἰσμήνην προσομιλοῦσαν Θεοκλυμένῳ ὑπὸ Τυδέως κατὰ Ἀθηνᾶς ἐγκέλευσιν τελευτῆσαι.

Ταῦτα μὲν οὖν ἐστὶ τὰ ξένως περὶ τῶν ἡρώϊδων ἱστορούμενα. ἡ μέντοι κοινὴ δόξα σπουδαίας αὐτὰς ὑπείληφεν καὶ φιλαδέλφους δαιμονίως, ἣ καὶ οἱ τῆς τραγῳδίας ποιηταὶ ἐπόμενοι τὰ περὶ αὐτὰς διατέθενται. τὸ δὲ δράμα τὴν ὀνομασίαν ἔσχεν ἀπὸ τῆς παρεχούσης τὴν ὑπόθεσιν Ἀντιγόνης.

ὑπόκειται δὲ ἄταφον τὸ σῶμα Πολυνείκους, καὶ Ἀντιγόνη θάπτειν αὐτὸ πειρωμένη παρὰ τοῦ Κρέοντος κωλύεται· φωραθεῖσα δὲ αὐτὴ θάπτουσα ἀπόλλυται, Αἴμων τε ὁ Κρέοντος ἑρῶν αὐτῆς καὶ ἀφορήτως ἔχων ἐπὶ τῇ τοιαύτῃ συμφορᾷ αὐτὸν διαχειρίζεται· ἐφ' ᾧ καὶ ἡ μήτηρ Εὐρυδίκη τελευτᾷ τὸν βίον ἀγχόνη.

ΤΠΟΘΕΣΙΣ.

Ἀποθανόντα Πολυνείκη ἐν τῷ πρὸς τὸν ἀδελφὸν μονομαχίῳ Κρέων ἄταφον ἐκβαλὼν κηρύττει μηδὲνα αὐτὸν θάπτειν, θάνατον τὴν ζημίαν ἀπειλήσας. τοῦτον Ἀντιγόνη ἢ ἀδελφὴ θάπτειν πειρᾶται. καὶ δὴ λαθοῦσα τοὺς φύλακας ἐπιβάλλει χῶμα· οἷς ἐπαπειλεῖ θάνατον ὁ Κρέων, εἰ μὴ τὸν τοῦτο δράσαντα ἐξεύροιεν. οὗτοι τὴν κόνιν τὴν ἐπιβεβλημένην καθαίροντες οὐδὲν ἦττον ἐφρούρουν. ἐπελθοῦσα δὲ ἡ Ἀντιγόνη καὶ γυμνὸν εὐροῦσα τὸν νεκρὸν ἀνοιμώξασα ἑαυτὴν εἰσαγγέλλει. ταύτην ὑπὸ τῶν φυλάκων παραδεδομένην Κρέων καταδικάζει καὶ ζῶσαν εἰς τύμβον καθεῖρξεν. ἐπὶ τούτοις Αἴμων, ὁ Κρέοντος υἱός, ὃς ἐμνᾶτο αὐτήν, ἀγανακτήσας ἑαυτὸν προσεπισφάζει τῇ κόρῃ ἀπολομένη ἀγχόνη, Τειρεσίου ταῦτα προθεσπίσαντος· ἐφ' ᾧ λυπηθεῖσα Εὐρυδίκη, ἡ τοῦ Κρέοντος γαμετή, ἑαυτὴν ἀποσφάζει. καὶ τέλος θρηνεῖ Κρέων τὸν τοῦ παιδὸς καὶ τῆς γαμετῆς θάνατον.

ὑπόκειται δὲ ἄταφον τὸ σῶμα Πολυνείκους, καὶ Ἀντιγόνη θάπτειν αὐτὸ πειρωμένη παρὰ τοῦ Κρέοντος κωλύεται· φωραθεῖσα δὲ αὐτὴ θάπτουσα ἀπόλλυται, Αἴμων τε ὁ Κρέοντος ἑρῶν αὐτῆς καὶ ἀφορήτως ἔχων ἐπὶ τῇ τοιαύτῃ συμφορᾷ αὐτὸν διαχειρίζεται· ἐφ' ᾧ καὶ ἡ μήτηρ Εὐρυδίκη τελευτᾷ τὸν βίον ἀγχόνη.

ΤΠΟΘΕΣΙΣ.

Ἀποθανόντα Πολυνείκη ἐν τῷ πρὸς τὸν ἀδελφὸν μονομαχίῳ Κρέων ἄταφον ἐκβαλὼν κηρύττει μηδένα αὐτὸν θάπτειν, θάνατον τὴν ζημίαν ἀπειλήσας. τοῦτον Ἀντιγόνη ἡ ἀδελφὴ θάπτειν πειρᾶται. καὶ δὴ λαθοῦσα τοὺς φύλακας ἐπιβάλλει χῶμα· οἷς ἐπαπειλεῖ θάνατον ὁ Κρέων, εἰ μὴ τὸν τοῦτο δράσαντα ἐξεύροιεν. οὗτοι τὴν κόνιν τὴν ἐπιβεβλημένην καθαίροντες οὐδὲν ἤττον ἐφρούρουν. ἐπελθοῦσα δὲ ἡ Ἀντιγόνη καὶ γυμνὸν εὐροῦσα τὸν νεκρὸν ἀνοιμώξασα ἑαυτὴν εἰσαγγέλλει. ταύτην ὑπὸ τῶν φυλάκων παραδεδομένην Κρέων καταδικάζει καὶ ζῶσαν εἰς τύμβον καθεῖρξεν. ἐπὶ τούτοις Αἴμων, ὁ Κρέοντος υἱός, ὃς ἐμνᾶτο αὐτήν, ἀγανακτήσας ἑαυτὸν προσεπισφάζει τῇ κόρῃ ἀπολομένη ἀγχόνη, Τειρεσίῳ ταῦτα προθεσπίαςαντος· ἐφ' ᾧ λυπηθεῖσα Εὐρυδίκη, ἡ τοῦ Κρέοντος γαμετή, ἑαυτὴν ἀποσφάζει. καὶ τέλος θρηνεῖ Κρέων τὸν τοῦ παιδὸς καὶ τῆς γαμετῆς θάνατον.

ΑΝΤΙΓΟΝΗ.

ὦ κοινὸν ἀντάδελφον Ἰσμήνης κάρα,
ἄρ' οἶσθ' ὅ τι Ζεὺς τῶν ἀπ' Οἰδίου κακῶν
ἐλλεῖπον οὐχὶ νῦν ἔτι ζῶσαιν τελεῖ;
οὐδὲν γάρ οὔτ' ἀλγεινὸν οὔτ' ἀτήσιμον
οὔτ' αἰσχροὺς οὔτ' ἄτιμόν ἐσθ', ὅποιον οὐ 5
τῶν σῶν τε κάμῶν οὐκ ὕπωπ' ἐγὼ κακῶν.
καὶ νῦν τί τοῦτ' αὖ φασι πανδήμῳ πόλει
κήρυγμα θεῖναι τὸν στρατηγὸν ἀρτίως;
ἔχεις τι κείσῃκουσας; ἢ σε λανθάνει
πρὸς τοὺς φίλους στείχοντα τῶν ἐχθρῶν κακά; 10

ΙΣΜΗΝΗ.

ἐμοὶ μὲν οὐδεὶς μῦθος, Ἀντιγόνη, φίλων
οὔθ' ἡδὺς οὔτ' ἀλγεινὸς ἵκετ' ἐξ ὅτου
δυοῖν ἀδελφοῖν ἐστερήθημεν δύο,
μιᾷ θανόντων ἡμέρᾳ διπλῇ χερσί·
ἐπεὶ δὲ φροῦδός ἐστιν Ἀργείων στρατὸς 15
ἐν νυκτὶ τῇ νῦν, οὐδὲν οἶδ' ὑπέρτερον,
οὔτ' εὐτυχοῦσα μᾶλλον οὔτ' ἀτωμένη.

ΑΝ. ἤδη καλῶς, καὶ σ' ἐκτὸς αὐλείων πυλῶν
τοῦδ' εἵνεκ' ἐξέπεμπον, ὥς μόνη κλύοις.

ΙΣ. τί δ' ἔστι; δημοῖς γάρ τι καλχαίνουσ' ἔπος. 20

ΑΝ. οὐ γὰρ τάφου νῦν τὸ κασιγνήτῳ Κρέων
τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει;

- Ἐπεοκλέα μέν, ὥς λέγουσι, [σὺν δίκη
 χρησθεὶς δικαίᾳ] καὶ νόμῳ κατὰ χθονὸς
 ἔκρυψε τοῖς ἔνερθεν ἔντιμον νεκροῖς· 25
 τὸν δ' ἀθλίως θανόντα Πολυνείκους νέκυν
 ἀστοῖσί φασιν ἐκκεκηρῦχθαι τὸ μὴ
 τάφῳ καλύψαι μηδὲ κωκῦσαί τινα,
 ἔἴν δ' ἄκλαντον, ἄταφον, οἶωνοῖς γλυκὺν
 θησαυρὸν εἰσορμῶσι πρὸς χάριν βορᾶς. 30
 τοιαῦτά φασι τὸν ἀγαθὸν Κρέοντά σοι
 κἄμοί, λέγω γὰρ κἄμέ, κηρύξαντ' ἔχειν,
 καὶ δεῦρο νεῖσθαι ταῦτα τοῖσι μὴ εἰδόσιν
 σαφῇ προκηρύξοντα, καὶ τὸ πρᾶγμ' ἄγειν
 οὐχ ὥς παρ' οὐδέν, ἀλλ' ὅς ἂν τούτων τι δοῖ, 35
 φόνον προκεῖσθαι δημόλευστον ἐν πόλει.
 οὕτως ἔχει σοι ταῦτα, καὶ δείξεις τάχα
 εἴτ' εὐγενὴς πέφυκας εἴτ' ἐσθλῶν κακῇ.
- ΙΣ. τί δ', ὦ ταλαῖφρον, εἰ τάδ' ἐν τούτοις, ἐγὼ
 λύουσ' ἂν ἢ ῥάπτουσα προσθείμην πλέον; 40
- ΑΝ. εἰ ξυμπονήσεις καὶ ξυνεργάσει σκόπει.
- ΙΣ. ποῖόν τι κινδύνευμα; ποῖ γνώμης ποτ' εἶ;
- ΑΝ. εἰ τὸν νεκρὸν ξὺν τῇδε κουφιεῖς χερί.
- ΙΣ. ἢ γὰρ νοεῖς θάπτειν σφ', ἀπόρρητον πόλει;
- ΑΝ. τὸν γοῦν ἐμὸν κοῦ τὸν σόν, ἣν σὺ μὴ θέλῃς 45
 [ἀδελφόν· οὐ γὰρ δὴ προδοῦς' ἀλώσομαι].
- ΙΣ. ὦ σχετλία, Κρέοντος ἀντειρηκότος;
- ΑΝ. ἀλλ' οὐδὲν αὐτῷ τῶν ἐμῶν μ' εἵργειν μέτα.
- ΙΣ. οἴμοι· φρόνησον, ὦ κασιγνήτη, πατὴρ
 ὥς νῶν ἀπεχθῆς δυσκλεῆς τ' ἀπώλετο, 50
 πρὸς αὐτοφώρων ἀμπλακημάτων διπλᾶς
 ὄψεις ἀράξας αὐτὸς αὐτουργῷ χερί·
 ἔπειτα μήτηρ καὶ γυνή, διπλοῦν ἔπος,

ΑΝΤΙΓΟΝΗ.

ὦ κοινὸν ἀντάδελφον Ἰσμήνης κάρα,
ἄρ' οἶσθ' ὅ τι Ζεὺς τῶν ἀπ' Οἰδίου κακῶν
ἐλλεῖπον οὐχὶ νῦν ἔτι ζῶσαιν τελεῖ;
οὐδὲν γὰρ οὔτ' ἀλγεινὸν οὔτ' ἀτήσιμον
οὔτ' αἰσχρὸν οὔτ' ἄτιμόν ἐσθ', ὅποιον οὐ 5
τῶν σῶν τε κἀμῶν οὐκ ὅπωπ' ἐγὼ κακῶν.
καὶ νῦν τί τοῦτ' αὖ φασι πανδῆμῳ πόλει
κήρυγμα θεῖναι τὸν στρατηγὸν ἀρτίως;
ἔχεις τι κείσῃκουσας; ἢ σε λανθάνει
πρὸς τοὺς φίλους στείχοντα τῶν ἐχθρῶν κακά; 10

ΙΣΜΗΝΗ.

ἔμοι μὲν οὐδεὶς μῦθος, Ἀντιγόνη, φίλων
οὔθ' ἡδὺς οὔτ' ἀλγεινὸς ἵκετ' ἐξ ὅτου
δυοῖν ἀδελφοῖν ἐστερήθημεν δύο,
μιαῖ θανόντων ἡμέρᾳ διπλῇ χερσί·
ἐπεὶ δὲ φροῦδός ἐστιν Ἀργείων στρατὸς 15
ἐν νυκτὶ τῇ νῦν, οὐδὲν οἶδ' ὑπέρτερον,
οὔτ' εὐτυχοῦσα μᾶλλον οὔτ' ἀτωμένη.

ΑΝ. ἤδη καλῶς, καί σ' ἐκτὸς αὐλείων πυλῶν
τοῦδ' εἵνεκ' ἐξέπεμπον, ὥς μόνη κλύοις.

ΙΣ. τί δ' ἔστι; δηλοῖς γάρ τι καλχαίνουσ' ἔπος. 20

ΑΝ. οὐ γὰρ τάφου νῦν τὸ κασιγνήτῳ Κρέων
τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει;

- Ἐτεοκλέα μέν, ὥς λέγουσι, [σὺν δίκη
 χρησθεὶς δικαίᾳ] καὶ νόμῳ κατὰ χθονὸς
 ἔκρυψε τοῖς ἔνερθεν ἔντιμον νεκροῖς· 25
 τὸν δ' ἀθλίως θανόντα Πολυνείκους νέκυν
 ἀστοῖσί φασιν ἐκκεκηρῦχθαι τὸ μὴ
 τάφῳ καλύψαι μηδὲ κωκῦσαί τινα,
 ἔαν δ' ἄκλαντον, ἄταφον, οἴωνοις γλυκὺν
 θησαυρὸν εἰσορμῶσι πρὸς χάριν βορᾶς. 30
 τοιαῦτά φασι τὸν ἀγαθὸν Κρέοντά σοι
 κἄμοί, λέγω γὰρ κἄμέ, κηρύξαντ' ἔχειν,
 καὶ δεῦρο νεῖσθαι ταῦτα τοῖσι μὴ εἰδόσιν
 σαφῇ προκηρύξοντα, καὶ τὸ πρᾶγμ' ἄγειν
 οὐχ ὥς παρ' οὐδέν, ἀλλ' ὅς ἂν τούτων τι δοῖ, 35
 φόνον προκεῖσθαι δημόλευστον ἐν πόλει.
 οὕτως ἔχει σοι ταῦτα, καὶ δείξεις τάχα
 εἴτ' εὐγενῆς πέφυκας εἴτ' ἐσθλῶν κακῇ.
- ΙΣ. τί δ', ὦ ταλαῖφρον, εἰ τάδ' ἐν τούτοις, ἐγὼ
 λύουσ' ἂν ἢ ῥάπτουσα προσθείμην πλέον; 40
- ΑΝ. εἰ ξυμπονήσεις καὶ ξυνεργάσει σκόπει.
- ΙΣ. ποῖόν τι κινδύνευμα; ποῖ γνώμης ποτ' εἶ;
- ΑΝ. εἰ τὸν νεκρὸν ξὺν τῇδε κουφιεῖς χερί.
- ΙΣ. ἢ γὰρ νοεῖς θάπτειν σφ', ἀπόρρητον πόλει;
- ΑΝ. τὸν γοῦν ἐμὸν κοῦ τὸν σόν, ἣν σὺ μὴ θέλῃς 45
 [ἀδελφόν· οὐ γὰρ δὴ προδοῦς' ἀλώσομαι].
- ΙΣ. ὦ σχετλία, Κρέοντος ἀντειρηκότος;
- ΑΝ. ἀλλ' οὐδὲν αὐτῷ τῶν ἐμῶν μ' εἵργειν μέτα.
- ΙΣ. οἷμοι· φρόνησον, ὦ κασιγνήτη, πατήρ
 ὥς νῶν ἀπεχθῆς δυσκλεῆς τ' ἀπώλετο, 50
 πρὸς αὐτοφώρων ἀμπλακημάτων διπλᾶς
 ὕψεις ἀράξας αὐτὸς αὐτουργῷ χερί·
 ἔπειτα μήτηρ καὶ γυνή, διπλοῦν ἔπος,

- πλεκταῖσιν ἄρτάναισι λωβᾶται βίον·
 τρίτον δ' ἀδελφῶ δύο μίαν καθ' ἡμέραν 55
 αὐτοκτονοῦντε τῷ τάλαιπῶρῳ μόρον
 κοινὸν κατειργάσαντ' ἐπαλλήλοιν χεροῖν.
 νῦν δ' αὖ μόνα δὴ νῶ λειμυμένα σκόπει
 ὅσῳ κἀκιστ' ὀλούμεθ', εἰ νόμου βία
 ψῆφον τυράννων ἢ κράτη παρέξιμεν. 60
 ἀλλ' ἐννοεῖν χρὴ τοῦτο μὲν γυναῖχ' ὅτι
 ἔφυνεν, ὥς πρὸς ἄνδρας οὐ μαχομένα·
 ἔπειτα δ' οὔνεκ' ἀρχόμεσθ' ἐκ κρεισσόνων,
 καὶ ταῦτ' ἀκούειν κἄτι τῶνδ' ἀλγίονα.
 ἐγὼ μὲν οὖν αἰτοῦσα τοὺς ὑπὸ χθονὸς 65
 ξύγγνοιαν ἴσχειν, ὥς βιάζομαι τάδε,
 τοῖς ἐν τέλει βεβῶσι πείσομαι· τὸ γὰρ
 περισσὰ πράσσειν οὐκ ἔχει νοῦν οὐδένα.
 AN. οὔτ' ἂν κελεύσαιμ' οὔτ' ἂν, εἰ θέλοις ἔτι
 πράσσειν, ἐμοῦ γ' ἂν ἡδέως δρωῆς μέτα. 70
 ἀλλ' ἴσθ' ὅποιά σοι δοκεῖ, κείνον δ' ἐγὼ
 θάψω. καλὸν μοι τοῦτο ποιούσῃ θανεῖν.
 φίλῃ μετ' αὐτοῦ κείσομαι, φίλου μέτα,
 ὅσια πανουργήσας· ἐπεὶ πλείων χρόνος
 ὃν δεῖ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε. 75
 ἐκεῖ γὰρ αἰεὶ κείσομαι· σὺ δ', εἰ δοκεῖ,
 τὰ τῶν θεῶν ἐντιμ' ἀτιμάσας ἔχε.
 ΙΣ. ἐγὼ μὲν οὐκ ἄτιμα ποιοῦμαι, τὸ δὲ
 βία πολιτῶν δρᾶν ἔφυν ἀμήχανος.
 AN. σὺ μὲν τάδ' ἂν προύχοι· ἐγὼ δὲ δὴ τάφον 80
 χώσουσ' ἀδελφῶ φιλτάτῳ πορεύσομαι.
 ΙΣ. οἴμοι ταλαίνης, ὥς ὑπερδέδοικά σου.
 AN. μή μου προτάρβει· τὸν σὸν ἐξόρθου πότμον.
 ΙΣ. ἀλλ' οὖν προμηνύσης γε τοῦτο μηδενὶ

- τοῦργον, κρυφῇ δὲ κεῦθε, σὺν δ' αὐτῶς ἐγώ. 85
- AN. οἴμοι, κατεύδα· πολλὸν ἐχθίων ἔσει
σιγῶς, ἐὰν μὴ πᾶσι κηρύξης τάδε.
- IS. θερμὴν ἐπὶ ψυχροῖσι καρδίαν ἔχεις.
- AN. ἀλλ' οἶδ' ἀρέσκουσ' οἷς μάλισθ' ἄδειν με χρή-
IS. εἰ καὶ δυνήσκει γ'. ἀλλ' ἀμηχάνων ἐρᾷς. 90
- AN. οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι.
- IS. ἀρχὴν δὲ θηρᾶν οὐ πρόπει τὰμήχανα.
- AN. εἰ ταῦτα λέξεις, ἐχθαρεῖ μὲν ἐξ ἐμοῦ,
ἐχθρὰ δὲ τῷ θανόντι προσκείσει δίκη.
ἀλλ' ἔα με καὶ τὴν ἐξ ἐμοῦ δυσβουλίαν 95
παθεῖν τὸ δεινὸν τοῦτο· πείσομαι γὰρ οὐ
τοσοῦτον οὐδὲν ὥστε μὴ οὐ καλῶς θανεῖν.
- IS. ἀλλ' εἰ δοκεῖ σοι, στεῖχε· τοῦτο δ' ἴσθ' ὅτι
ἄνους μὲν ἔρχει, τοῖς φίλοις δ' ὀρθῶς φίλη.

ΧΟΡΟΣ.

ἄκτις ἀελίου, τὸ κάλλιστον ἑπταπύλῳ φανέν 100
Θήβα τῶν προτέρων φάος,
ἐφάνθης ποτ', ὃ χρυσέας ἀμέρας βλέφαρον,
Διοκαίων ὑπὲρ ῥεέθρων μολοῦσα, 105
τὸν λεύκασπιν Ἀργόθεν ἐκ φῶτα βάντα παν-
σαγία
φυγάδα πρόδρομον ὀξυτέρῳ κινήσασα χαλινῷ·
ὄν ἐφ' ἡμετέρῃ γῇ Πολυνείκης 110
ἀρθεῖς νεικέων ἐξ ἀμφιλόγων
υ υ - υ υ - ὀξέα κλάζων
αἰετὸς εἰς γῆν ὥς ὑπερέπτη,
λευκῆς χιόνος πτέρυγι στεγανὸς
πολλῶν μεθ' ὅπλων 115
ξύν θ' ἱπποκόμοις κορύθεσσιν.

100—109 = 117—126.

Ans Port. 465. The same idea is prominent there

παρανομα = the feeling of not being important - I shall have ceased to be in a state of stopping, be one who has stopped.

49. You must not hunt the impracticable. Know the limit and the sea come not all the metaphors.

απορρο = is used admirably in negative sentences.

οπτος = ad + τω, you are genuinely dear.

In between the ones occurred were relations by the choragus ~~in between~~ during which they marched.

αυτο = a favorite word of Sophocles.

Threeam: four = were to the west of the cities, those up and across the city to the fountains.

μυθου = is necessarily referring to past times.

116. very corrupt.

116. The choragus takes it up. When at the occasion with a view to an embassy was aroused. The suggests the values of means and peace.

ρεφανος = the large white shields of the Argives

9th Harper = gaping over our gates.

2/34 = stave freely by itself.

II furrow = unplowed the acorns were used patch
which to set fire to the city.

Baffled = the goal of our transports.

ach = the subjects of the pamphlet

The story begins with error and ends with ~~error~~.

στὰς δ' ὑπὲρ μελάθρων φονώσασιν ἀμφιχανῶν
κύκλῳ

λόγχαις ἐπτάπυλον στόμα
ἔβα, πρὶν ποθ' ἀμετέρων αἱμάτων γένυσιν 120
πλησθῆναί τε καὶ στεφάνωμα πύργων
πενκάενθ' Ἥφαιστον ἐλεῖν· τοῖος ἀμφὶ νῶτ'
ἑτάθῃ

πάταγος Ἄρεος, ἀντιπάλου δυσχείρωμα δράκοντος.
Ζεὺς γὰρ μεγάλης γλώσσης κόμπους 127
ὑπερεχθαίρει, καὶ σφας ἐσιδὼν
πολλῷ δεύματι προσνισσομένους
χρυσοῦ καναχῆς ὑπεροπλίαις, 130
παλτῷ ριπτεῖ πυρὶ βαλβίδων
ἐπ' ἄκρων ἤδη
νίκην ὀρμῶντ' ἀλαλάξαι.
ἀντιτύπα δ' ἐπὶ γὰρ πέσε τανταλωθεὶς
πυρφόρος, ὃς τότε μαινομένα ξὺν ὀρμῇ 135
βακχεύων ἐπέπνει
ριπαῖς ἐχθίστων ἀνέμων.
εἶχε δ' ἄλλα τὰ μέν,
ἄλλα δ' ἐπ' ἄλλοις ἐπενώμα στυφελίζων μέγας
Ἄρης

δεξιόσειρος. 140
ἐπτὰ λοχαγοὶ γὰρ ἐφ' ἐπτὰ πύλαις
ταχθέντες ἴσοι πρὸς ἴσους ἔλιπον
Ζηνὶ τροπαίῳ πάγχαλκα τέλη,
πλὴν τοῖν στυγεροῖν, ὃ πατρὸς ἐνὸς
μητρός τε μιᾶς φύντε καθ' αὐτοῖν 145
δικρατεῖς λόγχας στήσαντ' ἔχετον
κοινοῦ θανάτου μέρος ἄμφω.

134—140 = 148—154.

ἀλλὰ γὰρ ἃ μεγαλῶνυμος ἦλθε Νίκα
 τᾷ πολυαρμάτῳ ἀντιχαρεῖσα Θήβα,
 ἐκ μὲν δὴ πολέμων 150
 τῶν νῦν θέσθε λησμοσύναν,
 θεῶν δὲ ναοὺς χοροῖς
 παννυχίοις πάντας ἐπέλθωμεν, ὁ Θήβας δ' ἐλε-
 λίχθων

Βάκχιος ἄρχοι.

ἀλλ' ὅδε γὰρ δὴ βασιλεὺς χώρας, 155
 Κρέων ὁ Μενοικέως,
 νεοχμοῖσι θεῶν ἐπὶ συντυχίαις
 χωρεῖ, τίνα δὴ μῆτιν ἐλίσσων,
 ὅτι σύγκλητον τήνδε γερόντων 160
 προύθετο λέσχην,
 κοινῷ κηρύγματι πέμψας;

ΚΡΕΩΝ.

ἄνδρες, τὰ μὲν δὴ πόλεος ἀσφαλῶς θεοὶ
 πολλῷ σάλῳ σείσαντες ὥρθωσαν πάλιν·
 ὑμᾶς δ' ἐγὼ πομποῖσιν ἐκ πάντων δίχα 165
 ἔστειλ' ἰκέσθαι, τοῦτο μὲν τὰ Λαῖου
 σέβοντας εἰδὼς εὖ θρόνων αἰεὶ κράτη,
 τοῦτ' αὖθις, ἥνικ' Οἰδίπους ὥρθου πόλιν,
 κάπει διώλετ', ἀμφὶ τοὺς κείνων ἔτι
 παῖδας μένοντας ἐμπέδοις φρονήμασιν.
 ὅτ' οὖν ἐκεῖνοι πρὸς διπλῆς μοίρας μίαν 170
 καθ' ἡμέραν ὥλοντο παίσαντές τε καὶ
 πληγέντες αὐτόχειρι σὺν μιάσματι,
 ἐγὼ κράτη δὴ πάντα καὶ θρόνους ἔχω
 γένους κατ' ἀγχιστεῖα τῶν ὀλωλότων.
 ἀμήχανον δὲ παντὸς ἀνδρὸς ἐκμαθεῖν 175
 ψυχὴν τε καὶ φρόνημα καὶ γνώμην, πρὶν ἂν

Κελευς = Gedeus and his sons, and Saus's son.

Κρογ = the power lodged in the throne.

Φραγμα = the department, a policy of a state. Vayn
is general. propri is purely intellectual for the
individual.

ἔργον = very important work.

ἐπὶ τῇ γαστρὶ = keeps his tongue under lock and key
A favorite metaphor with Soph. and Aeschylus.

ἄριστος = not only limits, but heat as a friend
ὀπώρας = while she is sailing on an even keel.

αὐτῶν = pres. but with future meaning.

ὡς ἡ βίβλος = as is used of a remote ancestor, as the
of the father.

ἔοικε = in war.

ἐκ τῆς ἰστορίας = corrected from the infirmities.

ἡρωικός = salutes the name with the customary cry.

ἀρχαῖς τε καὶ νόμοισιν ἐντρίβῃς φανῇ.
 ἔμοι γὰρ ὅστις πᾶσαν εὐθύνων πόλιν
 μὴ τῶν ἀρίστων ἄπτεται βουλευμάτων,
 ἀλλ' ἐκ φόβου του γλῶσσαν ἐγκλήσας ἔχει, 180
 κάκιστος εἶναι νῦν τε καὶ πάλαι δοκεῖ·
 καὶ μείζον ὅστις ἀντὶ τῆς αὐτοῦ πάτρας
 φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω.
 ἐγὼ γάρ, ἴστω Ζεὺς ὁ πάνθ' ὄρων αἰεὶ,
 οὔτ' ἂν σιωπήσαιμι τὴν ἄτην ὄρων 185
 στείχουσιν ἀστοῖς ἀντὶ τῆς σωτηρίας,
 οὔτ' ἂν φίλον ποτ' ἄνδρα δυσμενῇ χθονὸς
 θείμην ἐμαντῶ, τοῦτο γινώσκων ὅτι
 ἦδ' ἐστὶν ἡ σφάζουσα καὶ ταύτης ἐπι
 πλέοντες ὀρθῆς τοὺς φίλους ποιούμεθα. 190
 τοιοῖσδ' ἐγὼ νόμοισι τήνδ' αὔξω πόλιν,
 καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω
 ἀστοῖσι παίδων τῶν ἀπ' Οἰδίπου πέρι·
 Ἐτεοκλέα μὲν, ὃς πόλεως ὑπερμαχῶν
 ὄλωλε τῆσδε, πάντ' ἀριστεύσας δόρει, 195
 τάφῳ τε κρύψαι καὶ τὰ πάντ' ἀφαγνίσαι
 ἂ τοῖς ἀρίστοις ἔρχεται κάτω νεκροῖς·
 τὸν δ' αὖ ξύναιμον τοῦδε, Πολυνείκη λέγω,
 ὃς γῆν πατρώαν καὶ θεοὺς τοὺς ἐγγενεῖς
 φυγὰς κατελθὼν ἠθέλησε μὲν πυρὶ 200
 προῆσαι κατ' ἄκρας, ἠθέλησε δ' αἵματος
 κοινοῦ πάσασθαι, τοὺς δὲ δουλῶσας ἄγειν,
 τοῦτον πόλει τῇδ' ἐκκεκήρυκται τάφῳ
 μήτε κτερίζειν μήτε κωκῦσαί τινα,
 ἔἴν δ' ἄθαπτον καὶ πρὸς οἴωνων δέμας 205
 καὶ πρὸς κυνῶν ἐδεστὸν αἰκισθέν τ' ἰδεῖν.
 τοιόνδ' ἐμὸν φρόνημα, κοῦ ποτ' ἐκ γ' ἐμοῦ

Epou = very important work.

Epoukas = keeps his tongue under lock and key
A favorite metaphor with Soph and Archylus.

Epoukas = not only hunts, but hunt as a friend

Opous = while she is sailing on an even keel.

Ausur = pres. but with future meaning.

Ati' bidion = as is used of a remote ancestor, also
of the father.

Sopci = in war.

Ekheton jantai = corrected from the infinitive.

Kvintai = salute the name with the customary cry.

ἀρχαῖς τε καὶ νόμοισιν ἐντρίβῃς φανῇ.
 ἔμοι γὰρ ὅστις πᾶσαν εὐθύνων πόλιν
 μὴ τῶν ἀρίστων ἄπτεται βουλευμάτων,
 ἀλλ' ἐκ φόβου του γλῶσσαν ἐγκλήσας ἔχει, 180
 κάκιστος εἶναι νῦν τε καὶ πάλαι δοκεῖ.
 καὶ μείζον ὅστις ἀντὶ τῆς αὐτοῦ πάτρας
 φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω.
 ἐγὼ γάρ, ἴστω Ζεὺς ὁ πάνθ' ὄρων αἰεὶ,
 οὔτ' ἂν σιωπήσαιμι τὴν ἄτην ὄρων 185
 στείχουσιν ἀστοῖς ἀντὶ τῆς σωτηρίας,
 οὔτ' ἂν φίλον ποτ' ἄνδρα δυσμενῇ χθονὸς
 θείμην ἐμαντῶ, τοῦτο γιννώσκων ὅτι
 ἦδ' ἐστὶν ἡ σφάζουσα καὶ ταύτης ἐπι
 πλέοντες ὀρθῆς τοὺς φίλους ποιούμεθα. 190
 τοιοῖσδ' ἐγὼ νόμοισι τήνδ' αὖξω πόλιν,
 καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω
 ἀστοῖσι παίδων τῶν ἀπ' Οἰδίπου πέρι.
 Ἐτεοκλέα μὲν, ὃς πόλεως ὑπερμαχῶν
 ὄλωλε τῆσδε, πάντ' ἀριστεύσας δόρει, 195
 τάφῳ τε κρύψαι καὶ τὰ πάντ' ἀφαγνίσαι
 ἃ τοῖς ἀρίστοις ἔρχεται κάτω νεκροῖς.
 τὸν δ' αὖ ξύναιμον τοῦδε, Πολυνείκη λέγω,
 ὃς γῆν πατρώαν καὶ θεοὺς τοὺς ἐγγενεῖς
 φυγὰς κατελθὼν ἠθέλησε μὲν πυρὶ 200
 προῆσαι κατ' ἄκρας, ἠθέλησε δ' αἵματος
 κοινοῦ πάσασθαι, τοὺς δὲ δουλώσας ἄγειν,
 τοῦτον πόλει τῇδ' ἐκκεκήρυκται τάφῳ
 μήτε κτερίζειν μήτε κωκῦσαί τινα,
 ἔἴαν δ' ἄθαπτον καὶ πρὸς οἴωνων δέμας 205
 καὶ πρὸς κυνῶν ἐδεστὸν αἰκισθέν τ' ἰδεῖν.
 τοιόνδ' ἐμὸν φρόνημα, κοῦ ποτ' ἐκ γ' ἐμοῖ

τιμὴν προέξουσ' οἱ κακοὶ τῶν ἐνδίκων·
 ἀλλ' ὅστις εὖνους τῇδε τῇ πόλει, θανὼν
 καὶ ζῶν ὁμοίως ἐξ ἐμοῦ τιμῆσεται. 210

ΧΟ. σοὶ ταῦτ' ἀρέσκει, παῖ Μενοικέως Κρέον,
 τὸν τῇδε δύσνουν κὰς τὸν εὐμενῇ πόλει·
 νόμῳ δὲ χρῆσθαι παντί που πάρεστί σοι
 καὶ τῶν θανόντων χῶπόσοι ζῶμεν πέρι.

ΚΡ. πῶς ἂν σκοποὶ νῦν εἴτε τῶν εἰρημένων; 215

ΧΟ. νεωτέρῳ τῷ τοῦτο βαστάζειν πρόθες.

ΚΡ. ἀλλ' εἴς' ἔτοιμοι τοῦ νεκροῦ γ' ἐπίσκοποι.

ΧΟ. τί δῆτ' ἂν ἄλλο τοῦτ' ἐπεντέλλοις ἔτι;

ΚΡ. τὸ μὴ 'πιχωρεῖν τοῖς ἀπιστοῦσιν τάδε.

ΧΟ. οὐκ ἔστιν οὕτω μῶρος ὃς θανεῖν ἐρᾷ. 220

ΚΡ. καὶ μὴν ὁ μισθός γ' οὗτος· ἀλλ' ὑπ' ἐλπίδων
 ἄνδρας τὸ κέρδος πολλάκις διώλεσεν.

ΦΥΛΛΕΞ.

ἄναξ, ἐρῶ μὲν οὐχ ὅπως τάχους ὑπο
 δύσπνους ἰκάνω κοῦφον ἐξάρας πόδα.
 πολλὰς γὰρ ἔσχον φροντίδων ἐπιστάσεις, 225

ὁδοῖς κυκλῶν ἐμ' αὐτὸν εἰς ἀναστροφὴν·

ψυχὴ γὰρ ἡὔδα πολλά μοι μυθουμένη·

τάλας, τί χωρεῖς οἱ μολῶν δώσεις δίκην;

τλήμων, μένεις αὖ; κεῖ τὰδ' εἴσεται Κρέων

ἄλλου παρ' ἀνδρός, πῶς σὺ δῆτ' οὐκ ἀλγυνεῖ;

τοιαῦθ' ἐλίσσων ἦνυτον σχολῇ βραδύς, 231

χοῦτως ὁδὸς βραχεῖα γίνεται μακρά.

τέλος γε μέντοι θεῶν ἐνίκησεν μολεῖν

σοί, κεῖ τὸ μηδὲν ἐξερῶ, φράσω δ' ὅμως·

τῆς ἐλπίδος γὰρ ἔρχομαι δεδραγμένος, 235

τὸ μὴ παθεῖν ἂν ἄλλο πλὴν τὸ μόρσιμον.

ΚΡ. τί δ' ἐστὶν ἀνθ' οὗ τήνδ' ἔχεις ἀθυμίαν;

Tim₁ = other reading - "the bare shall not stand before
the good whom."

Plachorus are not quite pleased with Aeolus's speech.
Ερημικω = some other verb of commanding supplied.

Παρασκευ = to carry this burden.

Ταχους = from running.
It has been thought that this is the tautologous speech
of an uneducated man.

was proper = with a view to going back.

οχι = verbs of motion in affirmative do not take the dat - it
when a dat. of advantage, for you, or to your presence.

τοι = used to introduce a general truth. Dreadnews makes one pause long.

αὐτοὶ = they are on the wrong track from the very beginning.

ἐπιγῆρας = seemed to have ἐφ' ἡμᾶς. The word had the smooth reading in the earlier text, the rough in the later attic.

The body was covered but not really buried.

αὐτοὶ = see notes.

254-61 ἡσποκλήμηνος. see Jebb's notes - "Better words were banded among each other, with translation, καὶ = not simply and, but has always a strong force with αὐτοὶ - and actually. Some edition read αὐτοὶ with up. in frequentation action - and then were lots of blows. Each and every one of us was the one who had done the deed. 1712 = after a number of swearing, as if they did not only denied the knowledge, but said may God forbid that we may know. 1720 = we made no headway.

ΦΤ. φράσαι θέλω σοι πρῶτα τὰμαντοῦ· τὸ γὰρ
 πρᾶγμ' οὔτ' ἔδρασ' οὔτ' εἶδον ὅστις ἦν ὁ δρῶν,
 οὐδ' ἂν δικαίως ἐς κακὸν πέσοιμί τι. 240

ΚΡ. τί φροιμιάζει κάποφάργνυσαι κύκλῳ
 τὸ πρᾶγμα; δηλοῖς δ' ὥς τι σημανῶν νέον.

ΦΤ. τὰ δεινὰ γάρ τοι προστίθης ὄκνον πολύν.

ΚΡ. οὔκουν ἐρεῖς ποτ', εἴτ' ἀπαλλαχθεὶς ἄπει;

ΦΤ. καὶ δὴ λέγω σοι. τὸν νεκρὸν τις ἀρτίως 245
 θάψας βέβηκε κάπλῃ χρωτὶ διψίαν
 κόνιν παλύνας κάφαγιστεύσας ἃ χρή.

ΚΡ. τί φῆς; τίς ἀνδρῶν ἦν ὁ τολμήσας τάδε;

ΦΤ. οὐκ οἶδ'· ἐκεῖ γὰρ οὔτε του γενῆδος ἦν
 πληγμ', οὐ δικέλλης ἐκβολή· στύφλος δὲ γῆ 250
 καὶ χέρσος, ἀρρῶξ οὐδ' ἐπημαξευμένη
 τροχοῖσιν, ἀλλ' ἄσημος οὐργάτης τις ἦν.
 ὅπως δ' ὁ πρῶτος ἡμῖν ἡμεροσκόπος
 δείκνυσι, πᾶσι θαῦμα δυσχερὲς παρῆν.
 ὁ μὲν γὰρ ἠφάνιστο, τυμβήρης μὲν οὖ, 255
 λεπτή δ', ἄγος φεύγοντος ὥς, ἐπῆν κόνις·
 σημεῖα δ' οὔτε θηρὸς οὔτε του κυνῶν
 ἐλθόντος, οὐ σπάσαντος ἐξεφαίνετο.

λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί,
 φύλαξ ἐλέγχων φύλακα, κἂν ἐγίγνετο 260
 πληγὴ τελευτῶσ', οὐδ' ὁ κωλύσων παρῆν.

εἷς γὰρ τις ἦν ἕκαστος οὐξειργασμένος,
 κούδεις ἐναργής, ἀλλ' ἔφευγε πᾶς τὸ μή.
 ἦμεν δ' ἔτοιμοι καὶ μύδρους αἶρειν χεροῖν
 καὶ πῦρ διέρπειν καὶ θεοὺς ὀρκωμοτεῖν, 265
 τὸ μήτε δρᾶσαι μήτε τῷ ξυνειδέναι
 τὸ πρᾶγμα βουλεύσαντι μηδ' εἰργασμένῳ.
 τέλος δ' ὅτ' οὐδὲν ἦν ἐρευνῶσιν πλέον,

λέγει τις εἷς, ὃ πάντας ἐς πέδον κάρα
 νεῦσαι φόβῳ προὔτρεψεν· οὐ γὰρ εἶχομεν 270
 οὔτ' ἀντιφωνεῖν οὔθ' ὅπως δρῶντες καλῶς
 πράξαιμεν. ἦν δ' ὁ μῦθος ὥς ἀνοιστέον
 σοὶ τοῦργον εἶη τοῦτο κούχλ' κρυπτέον.
 καὶ ταῦτ' ἐνίκα, κάμῃ τὸν δυσδαίμονα
 πάλος καθαιρεῖ τοῦτο τάγαθὸν λαβεῖν. 275
 πάρειμι δ' ἄκων οὐχ ἔκουσιν, οἶδ' ὅτι·
 στέργει γὰρ οὐδεὶς ἄγγελον κακῶν ἐπῶν.

ΧΟ. ἄναξ, ἐμοί τοι, μή τι καὶ θεήλατον
 τοῦργον τόδ', ἡ ξύννοια βουλεύει πάλαι.

ΚΡ. παῦσαι, πρὶν ὀργῆς καὶ με μεστῶσαι λέγων, 280
 μὴ 'φευρεθῆς ἄνους τε καὶ γέρον ἄμα.
 λέγεις γὰρ οὐκ ἀνεκτὰ δαίμονας λέγων
 πρόνοιαν ἴσχειν τοῦδε τοῦ νεκροῦ πέρι.
 πότερον ὑπερτιμῶντες ὥς εὐεργέτην
 ἔκρυπτον αὐτόν, ὅστις ἀμφικίονας 285
 ναοὺς πυρώσων ἦλθε κἀναθήματα
 καὶ γῆν ἐκείνων καὶ νόμους διασκεδῶν;
 ἢ τοὺς κακοὺς τιμῶντας εἰσορᾷς θεοὺς;
 οὐκ ἔστιν. ἀλλὰ ταῦτα καὶ πάλαι πόλεως
 ἄνδρες μόλις φέροντες ἐρρόθουν ἐμοί, 290
 κρυφῇ κάρα σείοντες, οὐδ' ὑπὸ ζυγῷ
 λόφον δικαίως εἶχον, ὥς στέργειν ἐμέ.
 ἐκ τῶνδε τούτους ἐξεπίσταμαι καλῶς
 παρηγμένους μισθοῖσιν εἰργάσθαι τάδε.
 οὐδὲν γὰρ ἀνθρώποισιν οἶον ἄργυρος 295
 κακὸν νόμισμ' ἔβλαστε. τοῦτο καὶ πόλεις
 πορθεῖ, τόδ' ἄνδρας ἐξανίστησιν δόμων·
 τόδ' ἐκδιδάσκει καὶ παραλλάσσει φρένας
 χρηστὰς πρὸς αἰσχρὰ πράγμαθ' ἵστασθαι βροτῶν·

Some editors put a comma after τῆς. There was one
particular man that said, τῆς αὐτῆς = or principle
of indirect discourse. Two different conclusions
arose after exposer. ἀνὰ = inf. at last after
some struggle. τῶς = preword would have been
ἐκ τῶς, it is done and practical. ἡ ἀνὰ = means
my to clear out everything else and bring to a
conclusion by process of exclusion. 278 is a Greek
sentence beginning as it were with a verb of fearing,
but a different meaning word is used at the end of it.
ἡ ἀνὰ = my thoughts have been suggesting this for
some time. Nank proposed a comma after ἡ, read ἡ,
but this is not likely.
καὶ = quite full me with rage. Proverb that an old
man is worse a fool. ἀνὰ τὰς = the offerings that
were set up in the temple.

ws = τῆς would have been unmetrically and
would have clashed with the next syl. or.
ἐν τῇ ἀνὰ = with inf. would regularly mean "I
know how to". The usual const. would be the participle.
ἐν τῇ ἀνὰ = ἐν τῇ ἀνὰ. Medical metaphors are very frequent
in the text. τῆς ἀνὰ = the thoughts of honest men.

πανουργίας δ' ἔδειξεν ἀνθρώποις ἔχειν 300
καὶ παντὸς ἔργου δυσσέβειαν εἰδέναι.
ὅσοι δὲ μισθαρονοῦντες ἤνυσαν τάδε,
χρόνῳ ποτ' ἐξέπραξαν ὥς δοῦναι δίκην.
ἀλλ' εἵπερ ἰσχει Ζεὺς ἔτ' ἐξ ἐμοῦ σέβας,
εὖ τοῦτ' ἐπίστασ', ὅρκιος δέ σοι λέγω, 305
εἰ μὴ τὸν αὐτόχειρα τοῦδε τοῦ τάφου
εὐρόντες ἐκφανεῖτ' ἐς ὀφθαλμοὺς ἐμούς,
οὐχ ὑμῖν Ἄιδης μοῦνος ἀρκέσει, πρὶν ἂν
ζῶντες κρεμαστοὶ τήνδε δηλώσῃθ' ὕβριν,
ἵν' εἰδότες τὸ κέρδος ἔνθεν οἴστέον 310
τὸ λοιπὸν ἀρπάξῃτε, καὶ μάθῃθ' ὅτι
οὐκ ἐξ ἅπαντος δεῖ τὸ κερδαίνειν φιλεῖν.
[ἐκ τῶν γὰρ αἰσχροῶν λημμάτων τοὺς πλείονας
ἀτωμένους ἰδοὺς ἂν ἢ σεσωσμένους.]

ΦΥ. εἰπεῖν τι δώσεις ἢ στραφεῖς οὕτως ἴω; 315

ΚΡ. οὐκ οἶσθα καὶ νῦν ὥς ἀνιαρῶς λέγεις;

ΦΥ. ἐν τοῖσιν ὥσιν ἢ 'πὶ τῇ ψυχῇ δάκνει;

ΚΡ. τί δὲ ρυθμίζεις τὴν ἐμὴν λύπην ὅπου;

ΦΥ. ὁ δρῶν σ' ἀνιᾶ τὰς φρένας, τὰ δ' ὥτ' ἐγώ.

ΚΡ. οἴμ' ὥς λάλημα δῆλον ἐκπεφυκὸς εἶ. 320

ΦΥ. οὐκ οὖν τό γ' ἔργον τοῦτο ποιήσας ποτέ.

ΚΡ. καὶ ταῦτ' ἐπ' ἀργύρῳ γε τὴν ψυχὴν προδούς.

ΦΥ. φεῦ·

ἢ δεινὸν ᾧ δοκῇ γε καὶ ψευδῇ δοκεῖν.

ΚΡ. κόμπευέ νυν τὴν δόξαν· εἰ δὲ ταῦτα μὴ
φανεῖτέ μοι τοὺς δρῶντας, ἐξερεῖθ' ὅτι 325
τὰ δειλὰ κέρδη πημονὰς ἐργάζεται.

ΦΥ. ἀλλ' εὐρεθείη μὲν μάλιστ'· ἐὰν δέ τοι
ληφθῇ τε καὶ μή, τοῦτο γὰρ τύχη κρινεῖ,
οὐκ ἔσθ' ὅπως ὄψει σὺ δεῦρ' ἐλθόντα με·

καὶ νῦν γὰρ ἐκτὸς ἐλπίδος γνώμης τ' ἐμῆς 330
σωθεῖς ὀφείλω τοῖς θεοῖς πολλὴν χάριν.

- ΧΟ. πολλὰ τὰ δεινὰ κούδεν ἀνθρώπου δεινότερον πέλει·
τοῦτο καὶ πολιοῦ πέραν πόντου χειμερίῳ νότῳ 335
χωρεῖ, περιβρυχίοισιν
περῶν ὑπ' οἰδμασιν,
θεῶν τε τὰν ὑπερτάταν, Γᾶν
ἄφθιτον ἀκαμάταν, ἀποτρύεται
ἰλλομένων ἀρότρων ἔτος εἰς ἔτος, ἱππεῖῳ γένει
πολεύων. 340
κουφονόων τε φῦλον ὀρνίθων ἀμφιβαλὼν ἄγει 343
καὶ θηρῶν ἀγρίων ἔθνη πόντου τ' εἰναλίαν
φύσιν 345
σπείραιοσι δικτυοκλώστοις,
περιφραδῆς ἀνὴρ·
κρατεῖ δὲ μηχαναῖς ἀγραύλου
θηρὸς ὀρεσσιβάτα, λασιαύχενά θ' 350
ἵππον ἔθελξ' ὑπαὶ ἀμφίλοφον ζυγὸν οὐρειὸν τ'
ἀκμῆτα ταῦρον.
καὶ φθέγμα καὶ ἀνεμόεν φρόνημα καὶ ἀστυ-
νόμους 354
ἀγορὰς ἐδιδάξατο καὶ δυσαύλων
πάγων ὑπαίθρεια καὶ
δύσομβρα φεύγειν βέλη·
παντοπόρος ἄπορος ἐπ' οὐδὲν ἔρχεται 360
τὸ μέλλον· Αἶδα μόνον
φεῦξιν οὐκ ἐπάξεται·
νόσων δ' ἀμηχάνων φυγὰς ξυμπέφρασται.
σοφὸν τι τὸ μηχανόεν τέχνας ὑπὲρ ἐλπίδ' ἔχων 365

332—342 = 343—353.

354—364 = 365—375.

πυκν = plough drawn by mules.

ῥητορική = language was not an natural gift but a result of convention. It is unlikely that Soph. has any philosophical theory within mind.

εὐδωρεῖν = fulfill. He who ever shall be able.
Sophocles choros are a part of and connected with his play and its plot. Τετρα = gen. all the lines of art.

παραιωρ = γραιωρ. Jebb. The letter π of παραιωρ is exactly like τ, which is also like γ. But when it is used to denote a long γ, further d of δ is used. γειωρ = he is powerful in the city.

376. Anapests.

αχαιος = illustrious anaxios, which job refers.

Some editors read 379 and 380 as one line.

κατανοες = catching you and proving you guilty.

απιο = to take an oath that something is not going to take place.

αρ = better joined with γειωρ, as it never comes with future inf. Trans - "I could have vowed." The position of αρ has nothing to do with not taking it with εβγυξαι.

ποτὲ μὲν κακόν, ἄλλοτ' ἐπ' ἐσθλὸν ἔρπει,
νόμους παραιρῶν χθονὸς
θεῶν τ' ἔνορκον δίκαν·
ὑψίπολις ἄπολις ὅτῳ τὸ μὴ καλὸν 370
ξύνεστι τόλμας χάριν.

μήτ' ἐμοὶ παρέστιος
γένοιτο μήτ' ἴσον φρονῶν ὃς τάδ' ἔρδει. 375
ἔς δαιμόνιον τέρας ἀμφιβόῳ
τόδε, πῶς εἰδὼς ἀντιλογήσω
τήνδ' οὐκ εἶναι παῖδ' Ἀντιγόνην.

ὦ δύστηνος
καὶ δυστήνου πατρὸς Οἰδιπόδα, 380
τί ποτ'; οὐ δὴ που σέ γ' ἀπιστοῦσαν
τοῖς βασιλείοισιν ἄγουσι νόμοις
καὶ ἐν ἀφροσύνῃ καθελόντες;

ΦΤ. ἦδ' ἔστ' ἐκείνη τοῦργον ἢ ἔχειρασμένη·
τήνδ' εἵλομεν θάπτουσιν. ἀλλὰ ποῦ Κρέων; 385

ΧΟ. ὃδ' ἐκ δόμων ἄπορρος εἰς δέον περᾶ.

ΚΡ. τί δ' ἔστι; ποία ξύμμετρος πρὸς βῆν τύχη;

ΦΤ. ἄναξ, βροτοῖσιν οὐδέν ἐστ' ἀπώμοτον.
ψεύδει γὰρ ἢ πίνοια τὴν γνώμην· ἐπεὶ
σχολῇ ποθ' ἤξειν δεῦρ' ἂν ἐξηύχουν ἐγὼ 390
ταῖς σαῖς ἀπειλαῖς, αἷς ἐχειμάσθην τότε,
[ἀλλ' ἢ γὰρ ἐκτὸς καὶ παρ' ἐλπίδας χαρὰ
ἔοικεν ἄλλη μῆκος οὐδὲν ἡδονῇ,
ἦκω, δι' ὄρκων καίπερ ὢν ἀπώμοτος,]
κόρην ἄγων τήνδ', ἢ καθηρέθη τάφον 395
κοσμοῦσα. κληρὸς ἐνθάδ' οὐκ ἐπάλλετο,
ἀλλ' ἔστ' ἐμὸν θυρμαῖον, οὐκ ἄλλου, τόδε.
καὶ γῦν, ἄναξ, τήνδ' αὐτός, ὥς θέλεις, λαβὼν
καὶ κρίνε κάξέλεγχ'· ἐγὼ δ' ἐλεύθερος

- δίκαιός εἰμι τῶνδ' ἀπηλλάχθαι κακῶν. 400
- ΚΡ. ἄγεις δὲ τήνδε τῷ τρόπῳ πόθεν λαβών;
- ΦΥ. αὕτη τὸν ἄνδρ' ἔθαπτε· πάντ' ἐπίστασαι.
- ΚΡ. ἦ καὶ ξυνίης καὶ λέγεις ὀρθῶς ἃ φής;
- ΦΥ. ταύτην γ' ἰδὼν θάπτουσαν ὃν σὺ τὸν νεκρὸν
ἀπείπας. ἄρ' ἐνδηλα καὶ σαφῇ λέγω; 405
- ΚΡ. καὶ πῶς ὁρᾶται κἀπίληπτος ἠρέθη;
- ΦΥ. τοιοῦτον ἦν τὸ πρᾶγμ'. ὅπως γὰρ ἤκομεν,
πρὸς σοῦ τὰ θεῖν' ἐκεῖν' ἐπηπειλημένοι,
πᾶσαν κόνιν σήραντες, ἥ κατεῖχε τὸν
νέκυν, μυδῶν τε σῶμα γυμνώσαντες εὖ, 410
καθήμεθ' ἄκρων ἐκ πάγων ὑπήνεμοι,
ὁσμὴν ἀπ' αὐτοῦ μὴ βάλοι πεφευγότες,
ἐγερτὶ κινῶν ἄνδρ' ἀνὴρ ἐπιρροδοῖς
κακοῖσιν, εἴ τις τοῦδ' ἀκηδήσοι πόνου.
χρόνον τὰδ' ἦν τοσοῦτον, ἔς τ' ἐν αἰθέρι 415
μέσῳ κατέστη λαμπρὸς ἡλίου κύκλος
καὶ καῦμ' ἔθαλπε· καὶ τότε' ἐξαίφνης χθονὸς
τυφῶς αἰέρας σκηπτόν, οὐράνιον ἄχος,
πίμπλησι πεδίον, πᾶσαν αἰκίζων φόβην
ῥῆς πεδιάδος, ἐν δ' ἐμεστώθη μέγας 420
αἰθήρ· μύσαντες δ' εἵχομεν θείαν νόσον.
καὶ τοῦδ' ἀπαλλαγέντος ἐν χρόνῳ μακρῷ,
ἥ παῖς ὁρᾶται, κἀνακωκύει πικρᾶς
ῥυτιδος ὀξὺν φθόγγον, ὥς ὅταν κενῆς
εὐνῆς νεοσσῶν ὀρφανὸν βλέψῃ λέχος· 425
οὕτω δὲ χαῦτη, ψιλὸν ὥς ὁρᾷ νέκυν,
γόοισιν ἐξώμωξεν, ἐκ δ' ἄρας κακὰς
ἠρᾶτο τοῖσι τοῦργον ἐξειργασμένοις.
καὶ χερσὶν εὐθύς διψίαν φέρει κόνιν,
ἐκ τ' εὐκροτήτου χαλκέας ἄρδην πρόχου 430

1. *u3ruv* = the emphatic idea in the participle.
u3pa = him-emphatic, used like a pronoun.
3u3u3 = do you grasp the meaning.
u3u3u3 = the position in the relative clause is very unusual.

u3u3 = the threats up on us.

u3u3u3 = under the lee of a high hill, sheltered by the wind.
But has been shown that *u3* suggests a point of view, so that they sat on the top of a hill, looking towards the corpse, with our backs towards the wind.
u3u3u3u3 = for fut. indic indirect, and it here a minatory future.
u3u3u3u3 = when it is we stand in mid heaven.
u3u3u3u3 = in track in next to last foot, which is seldom met with. A construction that reached the sky, a plaguesent by the gods.
u3u3u3u3 = and of filling to repletion a surface.

u3u3u3 = the shrill cry of a frightened bird.

στεφει 2 used of pouring liquids. Butronchra
used of filling a cup of the brim. She carried a little
pitcher. in Rhynchus St. of Antigone in Bad. Museum.
ap 89 v = does not mean that she lifted the pitcher high
in air, but simply raised it above the body to pour
out the offering. Probably a metallic pitcher with
embossed figures.

Kakotatoz not necessarily physical - she persisted in
her action of denying nothing.

api = thus read as a - two As were much like a
M, which was written M, not by A A, and no
rough breathing being written in Soph. line.

Epor = I can't help looking out for myself.

Kare = emphatic denial. He we have the frequent
st. connecting of Soph.

Kopu 5w = used first as carry away, later as seem
to go away, take the you self away.

447. ηδης - Reads in Medecan - "did you know of this
proclamation?" Pliny says that this is not
good att. the ηδης being the proper form. The
word is Ta, and read "did you know that it was
proclaimed with us?" Instead of using a neutral
impersonal pro part, he makes the part agree with
the Tade that is to come at the end of the line.
"Did you know of the proclaimed things with this?"
The most famous passage. Appeal from the written
law in written laws of heaven. Kap - suggests an
ellipsis. 2 3 or 4 = she repeats the idea of the eternity.
τητος ου = whether the law for words or the
words. Is this a repetition of τατα η ουρα
made personal? You being a mortal can you over
ride these laws by enacting others. Odes take the
expression as general "that a mortal being could
defy the ancient laws". Or it may refer to herself,
using the m. as speaking of herself as a human
being. "That you should force me, poor mortal, to trans-
gress the laws of heaven."

χοαῖσι τρισπόνδοισι τὸν νέκυν στέφει.
 χῆμεῖς ἰδόντες ἰέμεσθα, σὺν δέ νιν
 θηρώμεθ' εὐθύς οὐδὲν ἐκπεπληγμένην,
 καὶ τάς τε πρόσθεν τάς τε νῦν ἡλέγχομεν
 πράξεις· ἄπαρνος δ' οὐδενὸς καθίστατο, 435
 ἅμ' ἡδέως ἔμοιγε κάλγειν ὧς ἅμα.

τὸ μὲν γὰρ αὐτὸν ἐκ κακῶν πεφευγέναι
 ἡδιστον, ἐς κακὸν δὲ τοὺς φίλους ἄγειν
 ἀλγεινόν· ἀλλὰ πάντα ταῦθ' ἥσσω λαβεῖν
 ἐμοὶ πέφυκε τῆς ἐμῆς σωτηρίας.. 440

ΚΡ. σὲ δὴ, σὲ τὴν νεύουσαν εἰς πέδον κάρα,
 φῆς ἢ καταρνεῖ μὴ δεδρακέναι τάδε;

ΑΝ. καὶ φημι δρᾶσαι κοῦκ ἀπαρνοῦμαι τὸ μή.

ΚΡ. σὺ μὲν νομίζοις ἂν σεαυτὸν ἢ θέλεις
 ἔξω βαρείας αἰτίας ἐλεύθερον· 445

σὺ δ' εἶπέ μοι μὴ μῆκος, ἀλλὰ συντόμως,
 ἥδησθα κηρυχθέντα μὴ πράσσειν τάδε;

ΑΝ. ἥδη· τί δ' οὐκ ἔμελλον; ἐμφανῇ γὰρ ἦν.

ΚΡ. καὶ δῆτ' ἐτόλμας τούσδ' ὑπερβαίνειν νόμους;

ΑΝ. οὐ γάρ τί μοι Ζεὺς ἦν ὁ κηρύξας τάδε, 450

οὐδ' ἡ ξύνοικος τῶν κάτω θεῶν Δίκη
 τοιούσδ' ἐν ἀνθρώποισιν ὥρισεν νόμους·
 οὐδὲ σθένειν τοσοῦτον ῥόμην τὰ σὰ
 κηρύγμαθ', ὥστ' ἄγραπτα κάσφαλῇ θεῶν
 νόμιμα δύνασθαι θνητὸν ὄνθ' ὑπερδραμεῖν. 455

οὐ γάρ τι νῦν γε κἀχθές, ἀλλ' αἰεί ποτε
 ἔῃ ταῦτα, κοῦδεὶς οἶδεν ἐξ ὅτου 'φάνη.
 τούτων ἐγὼ οὐκ ἔμελλον, ἀνδρὸς οὐδενὸς
 φρόνημα δείσασ', ἐν θεοῖσι τὴν δίκην
 δώσειν· θανουμένη γὰρ ἐξήδη, τί δ' οὔ; 460
 κεῖ μὴ σὺ προκηρύξας· εἰ δὲ τοῦ χρόνου

πρόσθεν θανοῦμαι, κέρδος αὐτ' ἐγὼ λέγω.
 ὅστις γὰρ ἐν πολλοῖσιν ὥς ἐγὼ κακοῖς
 ζῇ, πῶς ὅδ' οὐχὶ κατθανὼν κέρδος φέρει;
 οὕτως ἔμοιγε τοῦδε τοῦ μόρου τυχεῖν 465
 παρ' οὐδὲν ἄλγος· ἀλλ' ἄν, εἰ τὸν ἐξ ἐμῆς
 μητρὸς θανόντ' ἄθαπτον ἡνσχύομην νέκυν,
 κείνοις ἄν ἤλγουν· τοῖσδε δ' οὐκ ἀλγύνομαι.
 σοὶ δ' εἰ δοκῶ νῦν μῶρα δρωσα τυγχάνειν,
 σχεδόν τι μῶρῳ μωρίαν ὀφλισκάνω. 470

ΧΟ. δημοῖ τὸ φέννημ' ὦμόν ἐξ ὦμοῦ πατρὸς
 τῆς παιδός· εἵκειν δ' οὐκ ἐπίσταται κακοῖς.

ΚΡ. ἀλλ' ἴσθι τοι τὰ σκλήρ' ἄγαν φρονήματα
 πίπτειν μάλιστα, καὶ τὸν ἐγκρατέστατον
 σίδηρον ὅπτην ἐκ πυρὸς περισκελῇ 475
 θραυσθέντα καὶ ῥαγέντα πλεῖστ' ἄν εἰσίδοις·
 σμικρῶ χαλινῶ δ' οἶδα τοὺς θυμουμένους
 ἵππους καταρτυθέντας· οὐ γὰρ ἐκπέλει
 φρονεῖν μέγ' ὅστις δοῦλός ἐστι τῶν πέλας.
 αὕτη δ' ὑβρίζειν μὲν τότε' ἐξηπίστατο, 480
 νόμους ὑπερβαίνουσα τοὺς προκειμένους·
 ὕβρις δ', ἐπεὶ δέδρακεν, ἥδε δευτέρᾳ,
 τούτοις ἐπαυχεῖν καὶ δεδρακυῖαν γελαῖν.
 ἦ νῦν ἐγὼ μὲν οὐκ ἀνὴρ, αὕτη δ' ἀνὴρ,
 εἰ ταῦτ' ἀνατὶ τῇδε κείσεται κράτη. 485
 ἀλλ' εἴτ' ἀδελφῆς εἶθ' ὁμαιμονεστέρα
 τοῦ παντὸς ἡμῖν Ζηνὸς ἐρκείου κυρεῖ,
 αὕτη τε χῆ ξύναιμος οὐκ ἀλύξετον
 μόρου κακίστου· καὶ γὰρ οὖν κείνην ἴσον
 ἐπαιτιῶμαι τοῦδε βουλευῆσαι τάφου. 490
 καὶ νιν καλεῖτ'· ἔσω γὰρ εἶδον ἀρτίως
 λυσσῶσαν αὐτὴν οὐδ' ἐπήβολον φρενῶν.

αβαννρ = οντα understood, as a complementary perfect.
Implication of αβ in 66 and 68, remarkable. The significant
order of words

οιι = that line is probably address to the chorus, who
has said that she acted foolishly. She turns
to the coryphaeus.

μωρμηα = the girl herself is cruel.

τη = used to introduce a sentence -

In the old attic alphabet 2 letters stood for ει ε and η, and
• for ο ω and ου, so that in the case of ἡμωρ and
ἡμωρ, we cannot tell the difference between noun and
verb. The new alphabet had been in use much earlier
than 400 B.C., when it was abolished by the state.

ἡμωρ = μωρ, to talk big.

αβρρ = that is a second name -

ἡμωρ = a third act in the future time.

καὶ νῦν γὰρ ἐκτὸς ἐλπίδος γνώμης τ' ἐμῆς 330
σωθεὶς ὀφείλω τοῖς θεοῖς πολλὴν χάριν.

ΧΟ. πολλὰ τὰ δεινὰ κούδεν ἀνθρώπου δεινότερον πέλει·
τοῦτο καὶ πολιοῦ πέραν πόντου χειμερίῳ νότῳ 335
χωρεῖ, περιβρυχίοισιν
περῶν ὑπ' οἴδμασιν,
θεῶν τε τὰν ὑπερτάταν, Γᾶν
ἄφθιτον ἀκαμάταν, ἀποτρύεται
ἰλλομένων ἀρότρων ἔτος εἰς ἔτος, ἱππεῖῳ γένει
πολεύων. 340

κουφονόων τε φῦλον ὀρνίθων ἀμφιβαλὼν ἄγει 343
καὶ θηρῶν ἀγρίων ἔθνη πόντου τ' εἰναλίαν
φύσιν 345

σπείραισι δικτυοκλώστοις,
περιφραδῆς ἀνὴρ·
κρατεῖ δὲ μηχαναῖς ἀγραύλου
θηρὸς ὀρεσσιβάτα, λασιαύχενά θ' 350
ἵππον ἔθελξ' ὑπαὶ ἀμφίλοφον ζυγὸν οὖρειόν τ'
ἀκμῆτα ταῦρον.

καὶ φθέγμα καὶ ἀνεμόεν φρόνημα καὶ ἀστυ-
νόμους 354

ἀγορὰς ἐδιδάξατο καὶ δυσαύλων
πάγων ὑπαίθρεια καὶ
δύσομβρα φεύγειν βέλη·
παντοπόρος ἄπορος ἐπ' οὐδὲν ἔρχεται 360
τὸ μέλλον· Αἶδα μόνον
φεῦξιν οὐκ ἐπάξεται·
νόσων θ' ἀμηχάνων φυγὰς ξυμπέφρασται.
σοφόν τι τὸ μηχανόεν τέχνας ὑπὲρ ἐλπίδ' ἔχων 365

332 — 342 = 343 — 353.

354 — 364 = 365 — 375.

μῆν = plough drawn by mules.

ῥηψις = language was not an natural gift but a
result of convention. It is unlikely that Sph.
has any philosophical theory within mind.

ἐνδοξα = fiction. He who ever shall be able.
Sophocles choros are a part of and connected with
his play and its plot. Τετρας = gen. all the leaves of
art.

παρὰ πρὸς = ὑπὲρ πρὸς. Jebb. The letter π of ὑπὲρ is exactly like τ, which is also like γ. But when it is used to denote = laying further d of ὑπὲρ.
ἡ πόλις = he is powerful in the city.

376. Anapests.

ἀχαιὸς = ὁ ἡγεὶς ἀχαιοῖς, which Jebb refers.
Some editors read 379 and 380 as one line.
ῥαβδούχος = catching you and proving you guilty

ἄνω = to take an oath that something is not going to take place.
ἀνδρῶν joined with ἄνδρ, as it never comes with future inf. Trans - "I could have vowed." The position of an has nothing to do with not taking it with ἄνδρ.

ποτὲ μὲν κακόν, ἄλλοτ' ἐπ' ἐσθλὸν ἔρπει,
νόμους παραιρῶν χθονὸς
θεῶν τ' ἔνορκον δίκαν·
ὑψίπολις ἄπολις ὅτῳ τὸ μὴ καλὸν 370
ξύνεστι τόλμας χάριν.

μήτ' ἐμοὶ παρέστιος
γένοιτο μήτ' ἴσον φρονῶν ὃς τάδ' ἔρδει. 375
ἔς δαιμόνιον τέρας ἀμφινῶ
τόδε, πῶς εἰδὼς ἀντιλογήσω
τήνδ' οὐκ εἶναι παῖδ' Ἀντιγόνην.

ὦ δύστηνος
καὶ δυστήνου πατρὸς Οἰδιπόδα, 380
τί ποτ'; οὐ δὴ που σέ γ' ἀπιστοῦσαν
τοῖς βασιλείοισιν ἄγουσι νόμοις
καὶ ἐν ἀφροσύνῃ καθελόντες;

ΦΥ. ἦδ' ἔστ' ἐκείνη τοῦργον ἢ 'χειργασμένη·
τήνδ' εἵλομεν θάπτουσαν. ἀλλὰ ποῦ Κρέων; 385

ΧΟ. ὃδ' ἐκ δόμων ἄπορρος εἰς δέον περᾶ.

ΚΡ. τί δ' ἔστι; ποία ξύμμετρος πρourβην τύχῃ;

ΦΥ. ἄναξ, βροτοῖσιν οὐδέν ἔστ' ἀπώμοτον.
ψεύδει γὰρ ἢ 'πίνοια τὴν γνώμην· ἐπεὶ
σχολῇ ποθ' ἤξειν δεῦρ' ἂν ἐξηύχουν ἐγὼ 390
ταῖς σαῖς ἀπειλαῖς, αἷς ἐχειμάσθην τότε,
[ἀλλ' ἢ γὰρ ἐκτὸς καὶ παρ' ἐλπίδας χαρὰ
ἔοικεν ἄλλῃ μῆκος οὐδὲν ἡδονῇ,
ἦκω, δι' ὄρκων καίπερ ὦν ἀπώμοτος,]
κόρην ἄγων τήνδ', ἢ καθηρέθῃ τάφον 395
κοσμοῦσα. κληρὸς ἐνθάδ' οὐκ ἐπάλλετο,
ἀλλ' ἔστ' ἐμὸν θοῦρμαιον, οὐκ ἄλλου, τόδε.
καὶ γῦν, ἄναξ, τήνδ' αὐτός, ὥς θέλεις, λαβὼν
καὶ κρίνε καξέλεγχ'· ἐγὼ δ' ἐλεύθερος

- δίκαιός εἰμι τῶνδ' ἀπηλλάχθαι κακῶν. 400
 ΚΡ. ἄγεις δὲ τήνδε τῷ τρόπῳ πόθεν λαβών;
 ΦΤ. αὕτη τὸν ἄνδρ' ἔθαπτε· πάντ' ἐπίστασαι.
 ΚΡ. ἦ καὶ ξυνίης καὶ λέγεις ὀρθῶς ἃ φῆς;
 ΦΤ. ταύτην γ' ἰδὼν θάπτουσαν ὃν σὺ τὸν νεκρὸν
 ἀπεῖπας. ἄρ' ἐνδηλα καὶ σαφῇ λέγω; 405
 ΚΡ. καὶ πῶς ὁρᾶται ἀπίληπτος ἡρέθη;
 ΦΤ. τοιοῦτον ἦν τὸ πρᾶγμ'. ὅπως γὰρ ἤκομεν,
 πρὸς σοῦ τὰ δεῖν' ἐκεῖν' ἐπηπειλημένοι,
 πᾶσαν κόνιν σήραντες, ἥ κατεῖχε τὸν
 νέκυν, μυδῶν τε σῶμα γυμνώσαντες εὖ, 410
 καθήμεθ' ἄκρων ἐκ πάγων ὑπήνεμοι,
 ὅσμην ἀπ' αὐτοῦ μὴ βάλοι πεφευγότες,
 ἐγερτὶ κινῶν ἄνδρ' ἀνὴρ ἐπιρρόθοις
 κακοῖσιν, εἴ τις τοῦδ' ἀκηδήσοι πόνου.
 χρόνον τὰδ' ἦν τοσοῦτον, ἔς τ' ἐν αἰθέρι 415
 μέσῳ κατέστη λαμπρὸς ἡλίου κύκλος
 καὶ καῦμ' ἔθαλπε· καὶ τότε' ἐξαίφνης χθονὸς
 τυφῶς αἰέρας σκηπτόν, οὐράνιον ἄχος,
 πίμπλησι πεδῖον, πᾶσαν αἰκίζων φόβην
 ὕλης πεδιάδος, ἐν δ' ἐμεστώθη μέγας 420
 αἰθήρ· μύσαντες δ' εἵχομεν θείαν νόσον.
 καὶ τοῦδ' ἀπαλλαγέντος ἐν χρόνῳ μακρῷ,
 ἥ παῖς ὁρᾶται, ἀνακωκύει πικρᾶς
 ὄρνιθος ὀξὺν φθόγγον, ὥς ὅταν κενῆς
 εὐνῆς νεοσσῶν ὀρφανὸν βλέψῃ λέχος· 425
 οὕτω δὲ χαῦτη, ψιλὸν ὥς ὁρᾷ νέκυν,
 γόοισιν ἐξώμωξεν, ἐκ δ' ἀράς κακὰς
 ἡρᾶτο τοῖσι τοῦργον ἐξεργασμένοις.
 καὶ χερσὶν εὐθύς διψίαν φέρει κόνιν,
 ἐκ τ' εὐκροτήτου χαλκέας ἄρδην πρόχου 430

1. *apwv* = the emphatic idea in the participle.
avspa = him emphatic, used like a pronoun.
Sev & y = do you grasp the meaning.
veipov = the position in this relative clause is very unusual.

oq = the threats up on us.

apwv = under the lee of a high hill, sheltered by the wind.
But has been shown that *ei* suggests a point of view, so that they sat on the top of a hill, looking towards the corpse, with our backs towards the wind.
en & yov = for fut. indic. indirect, and it here a miraculous future.
kat' epi = when *hos* we stands in mid heaven.
apavov = to reach in next to last foot, which is seldom met with. a variation that reached *hos* by, a displeasure by the gods.
en & yov = and of filling to repletion a surface.

ti & pas = the shrill cry of a frightened bird.

ορεει = used of pouring liquids. But sometimes
used of filling a cup with brim. She carried a little
pitcher. in Rheneas St. of Antigone in Bod. Museum.
ap 87 v = does not mean that she lifted the pitcher high
in air, but simply raised it above her body to pour
out the offering. Probably a metallic pitcher with
embossed figures.

Katortotoz not necessarily physical - she persisted in
her action of doing nothing.

api = others read as a - two as were much like a
u, which was written as, not any a a, and no
rough breathing being written in Soph. line.

Epor = I carefully looking out for myself.

Kore = emphatic denial. He we have the frequent
st. connotation of Soph.

Kopu5w = used first as carry away, later use as
if go away, take your self away.

442. ηδης - Reads in Medecus - "did you know of this
proclamation?" Pliny says that this is not
good attic, the ηδης being the proper form. But
but the Ta, and read "did you know that it was
proclaimed not to do". Instead of using a neutral
impersonal pro part, he makes his part agree with
the Tade that is to come at the end of the line.
"Did you know of the proclaimed things not to do this".
The most famous passage. Appeal from the written
laws in written laws of heaven. ηαρ - suggests an
ellipsis. η οτα = she repeats the idea of the eternity.
τητος ον = whether the law for words or for
words. Is this a repetition of τατα η ηαρ
made personal? You being a mortal can you over
ride these laws by enacting others. Others take the
expression as general "that a mortal being could
defy the ancient laws". Or it may refer to herself,
using the mas. as speaking of herself as a human
being. "That you should force me, poor mortal, to trans-
gress the laws of heaven."

χοαῖσι τρισπόνδοισι τὸν νέκυν στέφει.
 χῆμεις ἰδόντες ἰέμεσθα, σὺν δέ νιν
 θηρώμεθ' εὐθὺς οὐδὲν ἐκπεπληγμένην,
 καὶ τάς τε πρόσθεν τάς τε νῦν ἡλέγχομεν
 πράξεις· ἄπαρνος δ' οὐδενὸς καθίστατο, 435
 ἅμ' ἡδέως ἔμοιγε κάλγειν ὧς ἅμα.

τὸ μὲν γὰρ αὐτὸν ἐκ κακῶν πεφρυγῆναι
 ἡδιστον, ἐς κακὸν δὲ τοὺς φίλους ἄγειν
 ἀλγεινόν· ἀλλὰ πάντα ταῦθ' ἥσσω λαβεῖν
 ἔμοι πέφυκε τῆς ἐμῆς σωτηρίας.. 440

KP. σὲ δὴ, σὲ τὴν νεύουσαν εἰς πέδον κάρα,
 φῆς ἢ καταρνεῖ μὴ δεδρακέναι τάδε;

AN. καὶ φημι δρᾶσαι οὐκ ἀπαρνοῦμαι τὸ μῆ.

KP. σὺ μὲν κομίζοις ἂν σεαυτὸν ἢ θέλεις
 ἔξω βαρείας αἰτίας ἐλεύθερον· 445

σὺ δ' εἶπέ μοι μὴ μῆκος, ἀλλὰ συντόμως,
 ἥδησθα κηρυχθέντα μὴ πράσσειν τάδε;

AN. ἥδη· τί δ' οὐκ ἔμελλον; ἐμφανῇ γὰρ ἦν.

KP. καὶ δῆτ' ἐτόλμας τούσδ' ὑπερβαίνειν νόμους;

AN. οὐ γάρ τί μοι Ζεὺς ἦν ὁ κηρύξας τάδε, 450

οὐδ' ἢ ξύννοικος τῶν κάτω θεῶν Δίκη
 τοιούσδ' ἐν ἀνθρώποισιν ὥρισεν νόμους·
 οὐδὲ σθένειν τοσοῦτον ῥόμην τὰ σὰ
 κηρύγμαθ', ὥστ' ἄγραπτα κἀσφαλῇ θεῶν
 νόμιμα δύνασθαι θνητὸν ὄνθ' ὑπερδραμεῖν. 455

οὐ γάρ τι νῦν γε κἀχθές, ἀλλ' αἰεί ποτε
 ἔῃ ταῦτα, κούδεις οἶδεν ἐξ ὅτου 'φάνη.
 τούτων ἐγὼ οὐκ ἔμελλον, ἀνδρὸς οὐδενὸς
 φρόνημα δεῖσας, ἐν θεοῖσι τὴν δίκην
 δώσειν· θανουμένη γὰρ ἐξήδη, τί δ' οὔ; 460
 κεῖ μὴ σὺ προυκήρυξας· εἰ δὲ τοῦ χρόνου

πρόσθεν θανοῦμαι, κέρδος αὐτ' ἐγὼ λέγω.
 ὅστις γὰρ ἐν πολλοῖσιν ὥς ἐγὼ κακοῖς
 ζῇ, πῶς ὅδ' οὐχὶ κατθανὼν κέρδος φέρει;
 οὕτως ἔμοιγε τοῦδε τοῦ μόρου τυχεῖν 465
 παρ' οὐδὲν ἄλγος· ἀλλ' ἄν, εἰ τὸν ἐξ ἐμῆς
 μητρὸς θανόντ' ἄθραπτον ἡνσχόμην νέκυν,
 κείνοις ἄν ἤλγουν· τοῖσδε δ' οὐκ ἀλγύνομαι.
 σοὶ δ' εἰ δοκῶ νῦν μῶρα δρῶσα τυγχάνειν,
 σχεδὸν τι μῶρῳ μωρίαν ὀφλισκάνω. 470

- XO. δηλοῖ τὸ φέννημ' ὦμον ἐξ ὦμοῦ πατρὸς
 τῆς παιδός· εἰκεῖν δ' οὐκ ἐπίσταται κακοῖς.
- KP. ἀλλ' ἴσθι τοι τὰ σκλήρ' ἄγαν φρονήματα
 πίπτειν μάλιστα, καὶ τὸν ἐγκρατέστατον 475
 σίδηρον ὀπτὸν ἐκ πυρὸς περισκελῇ
 θραυσθέντα καὶ ῥαγέντα πλεῖστ' ἄν εἰσίδοις·
 σμικρῷ χαλινῷ δ' οἶδα τοὺς θυμουμένους
 ἵππους καταρτυθέντας· οὐ γὰρ ἐκπέλει
 φρονεῖν μέγ' ὅστις δοῦλός ἐστι τῶν πέλας.
 αὕτη δ' ὑβρίζειν μὲν τότ' ἐξηπίστατο, 480
 νόμους ὑπερβαίνουσα τοὺς προκειμένους·
 ὕβρις δ', ἐπεὶ δέδρακεν, ἥδε δευτέρα,
 τούτοις ἐπαυχεῖν καὶ δεδρακυῖαν γελαῖν.
 ἦ νῦν ἐγὼ μὲν οὐκ ἀνὴρ, αὕτη δ' ἀνὴρ,
 εἰ ταῦτ' ἀνατὶ τῇδε κείσεται κράτη. 485
 ἀλλ' εἴτ' ἀδελφῆς εἴθ' ὁμαιμονεστέρα
 τοῦ παντὸς ἡμῖν Ζηνὸς ἐρκείου κυρεῖ,
 αὕτη τε χῆ ξύναιμος οὐκ ἀλύξετον
 μόρου κακίστου· καὶ γὰρ οὖν κείνην ἴσον
 ἐπαιτιῶμαι τοῦδε βουλευῆσαι τάφου. 490
 καὶ νιν καλεῖτ'· ἔσω γὰρ εἶδον ἀρτίως
 λυσσῶσαν αὐτὴν οὐδ' ἐπήβολον φρενῶν.

αβαντιν = οντα understood, as a complement any perfect.
Aspiration of α in 66 and 68, remarkable. The significant
order of words
οι = this line is probably address to the chorus, who
has said that she acted foolishly. She was
the courtesan.
μωμηα = the girl herself is cruel.
τη = used to introduce a sentence -
In the old attic alphabet ε stood for ε and η, and
• for ο ω and ου, so that in the case of ἡμῶν and
ἡμῶν, we cannot tell the difference between ἡμῶν and
οὐ. The new alphabet had been in use much earlier
than 400 B.C., when it was abolished by the state.

ῥορευ = ῥα, to talk big.

αββος = there is a second vowel =

ῥεωα = a there at in the future time.

ορεφει = used of pouring liquids. In Homer used of filling a cup with wine. She carried a little pitcher. In Rhynchon St. of Antigone in Bat. Museum. ap 87 v = does not mean that she lifted the pitcher high in air, but simply raised it above anybody to pour out the offering. Probably a metallic pitcher with embossed figures.

Katortotoz not necessarily physical - she persisted in her action of denying nothing.

api = thus read as a - Two As were much like a M, which was written M, not by A A, and no rough breathing being written in Soph. time.

Epor = I carefully looking out for myself.

Kore = emphatic denial. He we have the frequent st. coming of Soph.

Kopu 5 w = used first as carry away, later use as seem to go away, take your self away.

447. ηδης - Reads in Medecum - "did you know of this proclamation?" Pliny says that this is not good attic, the ηδης being the proper form. Also in the Ta, and read "did you know that it was proclaimed not to do?" Instead of using a neutral impersonal pro part, he makes his part agree with the Tade that is to come at the end of the line. "Did you know of the proclaimed things not to do?" The most famous passage. Appeal from the written law to the unwritten laws of heaven. Kap - suggests an ellipse. 2 3 or 4 = she repeats the idea of the eternity. ηδης οτι = whether the law for words or for the words. Is this a repetition of τὰ τὰ νουνεχά made personal? You being a mortal can you overrule the laws by enacting others. O thus take the expression as general "that a mortal being could defy the ancient laws". Or it may refer to herself, using the mas. as speaking of herself as a human being. "That you should force me, poor mortal, to transgress the laws of heaven."

χοαῖσι τρισπόνδοισι τὸν νέκυν στέφει.
 χήμεῖς ἰδόντες ἰέμεσθα, σὺν δέ νιν
 θηρώμεθ' εὐθύς οὐδὲν ἔκπεπληγμένην,
 καὶ τὰς τε πρόσθεν τὰς τε νῦν ἡλέγχομεν
 πράξεις· ἄπαρνος δ' οὐδενὸς καθίστατο, 435
 ἄμ' ἡδέως ἔμοιγε κάλγεινῶς ἄμα.

τὸ μὲν γὰρ αὐτὸν ἐκ κακῶν πεφευγέναι
 ἡδιστον, ἐς κακὸν δὲ τοὺς φίλους ἄγειν
 ἀλγεινόν· ἀλλὰ πάντα ταῦθ' ἥσσω λαβεῖν
 ἐμοὶ πέφυκε τῆς ἐμῆς σωτηρίας.. 440

KP. σὲ δὴ, σὲ τὴν νεύουσαν εἰς πέδον κάρα,
 φῆς ἢ καταρνεί μὴ δεδρακέναι τάδε;

AN. καὶ φημι δρᾶσαι κοῦκ ἀπαρνοῦμαι τὸ μή.

KP. σὺ μὲν κομίζοις ἂν σεαυτὸν ἢ θέλεις
 ἔξω βαρείας αἰτίας ἐλεύθερον· 445

σὺ δ' εἶπέ μοι μὴ μῆκος, ἀλλὰ συντόμως,
 ἡδησθα κηρυχθέντα μὴ πράσσειν τάδε;

AN. ἡδη· τί δ' οὐκ ἔμελλον; ἐμφανῇ γὰρ ἦν.

KP. καὶ δῆτ' ἐτόλμας τούσδ' ὑπερβαίνειν νόμους;

AN. οὐ γάρ τί μοι Ζεὺς ἦν ὁ κηρύξας τάδε, 450

οὐδ' ἢ ξύνοικος τῶν κάτω θεῶν Δίκη
 τοιούσδ' ἐν ἀνθρώποισιν ὥρισεν νόμους·
 οὐδὲ σθένειν τοσοῦτον ῥόμην τὰ σὰ
 κηρύγμαθ', ὥστ' ἄγραπτα κάσφαλῇ θεῶν
 νόμιμα δύνασθαι θνητὸν ὄνθ' ὑπερδραμεῖν. 455

οὐ γάρ τι νῦν γε κἀχθές, ἀλλ' αἰεί ποτε
 ζῇ ταῦτα, κοῦδεῖς οἶδεν ἐξ ὅτου 'φάνη.
 τούτων ἐγὼ οὐκ ἔμελλον, ἀνδρὸς οὐδενὸς
 φρόνημα δεῖσας, ἐν θεοῖσι τὴν δίκην
 δώσειν· θανουμένη γὰρ ἐξήδη, τί δ' οὐ; 460
 κεῖ μὴ σὺ προυκήρυξας· εἰ δὲ τοῦ χρόνου

πρόσθεν θανοῦμαι, κέρδος αὐτ' ἐγὼ λέγω.
 ὅστις γὰρ ἐν πολλοῖσιν ὥς ἐγὼ κακοῖς
 ζῇ, πῶς ὅδ' οὐχὶ κατθανὼν κέρδος φέρει;
 οὕτως ἔμοιγε τοῦδε τοῦ μόρου τυχεῖν 465
 παρ' οὐδέν ἄλγος· ἀλλ' ἄν, εἰ τὸν ἐξ ἐμῆς
 μητρὸς θανόντ' ἄθραπτον ἡνσχόμην νέκυν,
 κείνοις ἄν ἤλγουν· τοῖσδε δ' οὐκ ἀλγύνομαι.
 σοὶ δ' εἰ δοκῶ νῦν μῶρα δρῶσα τυγχάνειν,
 σχεδόν τι μῶρῳ μωρίαν ὀφλισκάνω. 470

ΧΟ. δημοῖ τὸ φέννημ' ὦμον ἐξ ὦμοῦ πατρὸς
 τῆς παιδός· εἴκειν δ' οὐκ ἐπίσταται κακοῖς.

ΚΡ. ἀλλ' ἴσθι τοι τὰ σκλήρ' ἄγαν φρονήματα
 πίπτειν μάλιστα, καὶ τὸν ἐγκρατέστατον
 σίδηρον ὀπτὸν ἐκ πυρὸς περισκελῇ 475
 θραυσθέντα καὶ ῥαγέντα πλεῖστ' ἄν εἰσίδοις·
 σμικρῷ χαλινῷ δ' οἶδα τοὺς θυμουμένους
 ἵππους καταρτυθέντας· οὐ γὰρ ἐκπέλει
 φρονεῖν μέγ' ὅστις δοῦλός ἐστι τῶν πέλας.
 αὕτη δ' ὑβρίζειν μὲν τότε' ἐξηπίστατο, 480
 νόμους ὑπερβαίνουσα τοὺς προκειμένους·
 ὕβρις δ', ἐπεὶ δέδρακεν, ἥδε δευτέρᾳ,
 τούτοις ἐπαυχεῖν καὶ δεδρακυῖαν γελᾶν.
 ἦ νῦν ἐγὼ μὲν οὐκ ἀνὴρ, αὕτη δ' ἀνὴρ,
 εἰ ταῦτ' ἀνατὶ τῇδε κείσεται κράτη. 485
 ἀλλ' εἴτ' ἀδελφῆς εἶθ' ὁμαιμονεστέρα
 τοῦ παντὸς ἡμῖν Ζηνὸς ἐρκείου κυρεῖ,
 αὕτη τε χῆ ξύναιμος οὐκ ἀλύξετον
 μόρου κακίστου· καὶ γὰρ οὖν κείνην ἴσον
 ἐπαιτιῶμαι τοῦδε βουλευῆσαι τάφου. 490
 καὶ νιν καλεῖτ'· ἔσω γὰρ εἶδον ἀρτίως
 λυσσῶσαν αὐτὴν οὐδ' ἐπήβολον φρενῶν.

αβαντιν = οντα understood, as a complementary perfect.
A position of αβ in 66 and 68, remarkable. The significant
order of words

ον = that there is probably address to the chorus, who
has said that she acted foolishly. She was
the coriophagus.

μικρομη = the girl herself is cruel.

τον = used to introduce a sentence -

In the old attic alphabet 2 stood for α and γ, and
3 for ο ω and ου, so that in the case of μικρομη and
μικρομη, we cannot tell the difference between horn and
voe. The new alphabet had been in use much earlier
than 400 B.C., when it was abolished by the state.

μικρομη = μικρο, to talk big.

αβαντιν = there is a second vowel =

μικρομη = a there at the following time.

φι δὲ αἰ = it often happens.
κατακρυβειν = glossing it over.
μεν = like a correlative.

ΓΚΩΤΩ & αἰ: subscript was not found until nos
of αἰ 13th century. It would have been written
ΓΚΩΤΩ. ἀρχαία & ὀφθαλμοί = the old alphabets.
Τεχνουργεῖν = would have been written as ὀφθαλμοί.
During the life time of Sophocles, the work was written
out in the new alphabet. About the time of the Christ.
era αἰ 1 with a dative case had lost the value of as a
1 sound, so that the dative was often carelessly written
without any 1 at all. Other critics wishing to put it
in, found no room in reversing the text to put in an
1 adscript, so he put it below αἰ. Many scholars
all αἰ 1 subscript put in with a different sub.
αἰ, η and αἰ', ε, ου, all got to be pronounced ee, as it
is unvocalized. A copyist would frequently change
αἰ - αἰ ε, or αἰ αἰ 1. An ε with text may mean an
ee.

501 Τάχα = my words or deeds.
504. Τάχατος = not dative of agent, but is practically felt
with both facts. ἐκ τῆς αἰ = a very common metaphor.
506 to describe the continuity of the thought. 506 the
Laurentian codex has ἐκ τῆς αἰ, but the fulfilment of the text is
only used in indirect discourse constructions. Περὶ αἰ.
fit here very well, although otherwise one read ἐκ τῆς αἰ,
as the word, and not being an emendation.
500. Aint you asked if - quite correct - 511 γὰρ,
connected with a clause omitted, meaning no. 516. If
you know him no more than you do an unchained one.
1005 = all the text to have this, which should read
1005, on the analogy of the old alphabet.
523. The only relieving feminine touch in Aulis goes
masculine character.

φιλεῖ δ' ὁ θυμὸς πρόσθεν ἡρῆσθαι κλοπεύς
 τῶν μηδὲν ὀρθῶς ἐν σκότῳ τεχνωμένων·
 μισῶ γε μέντοι χῶταν ἐν κακοῖσί τις 495
 ἄλους ἐπειτα τοῦτο καλλύνειν θέλη.

ΑΝ. θέλεις τι μείζον ἢ κατακτεῖναί μ' ἐλῶν;

ΚΡ. ἐγὼ μὲν οὐδέν· τοῦτ' ἔχων ἅπαντ' ἔχω.

ΑΝ. τί θῆτα μέλλεις; ὥς ἐμοὶ τῶν σῶν λόγων
 ἄρεστον οὐδὲν μηδ' ἄρεσθείη ποτέ· 500
 οὕτω δὲ καὶ σοὶ τᾶμ' ἀφανδάνοντ' ἔφν.
 καίτοι πόθεν κλέος γ' ἂν εὐκλεέστερον
 κατέσχον ἢ τὸν ἀντάδελφον ἐν τάφῳ
 τιθεῖσα; τούτοις τοῦτο πᾶσιν ἀνδάνειν
 λέγοιτ' ἂν, εἰ μὴ γλῶσσαν ἐγκλήοι φόβος. 505
 [ἀλλ' ἢ τυραννὶς πολλά τ' ἄλλ' εὐδαιμονεῖ
 κᾶξεστιν αὐτῇ δρᾶν λέγειν θ' ἂ βούλεται.]

ΚΡ. σὺ τοῦτο μούνη τῶνδε Καδμείων δρᾶς.

ΑΝ. ὀρῶσι χούτοι, σοὶ δ' ὑπὶλλουσιν στόμα.

ΚΡ. σὺ δ' οὐκ ἐπαιδεῖ, τῶνδε χωρὶς εἰ φρονεῖς; 510

ΑΝ. οὐδὲν γὰρ αἰσχρὸν τοὺς ὁμοσπλάγχνους σέβειν.

ΚΡ. οὐκουν δμαιμος χῶ καταντίον θανῶν;

ΑΝ. δμαιμος ἐκ μᾶς τε καὶ ταύτου πατρός.

ΚΡ. πῶς θῆτ' ἐκείνῳ δυσσεβῇ τιμᾶς χάριν;

ΑΝ. οὐ μαρτυρήσει ταῦθ' ὁ κατθανὼν νέκυς. 515

ΚΡ. εἰ τοί σφε τιμᾶς ἐξ ἴσου τῷ δυσσεβεῖ.

ΑΝ. οὐ γάρ τι δοῦλος, ἀλλ' ἀδελφὸς ὦλετο.

ΚΡ. πορθῶν δὲ τήνδε γῆν· ὁ δ' ἀντιστὰς ὑπερ.

ΑΝ. ὁμῶς ὃ γ' Αἰδῆς τοὺς νόμους τούτους ποθεῖ.

ΚΡ. ἀλλ' οὐχ ὁ χρηστὸς τῷ κακῷ λαχεῖν ἴσος. 520

ΑΝ. τίς οἶδεν εἰ κάτω 'στὶν εὐαγῇ τάδε;

ΚΡ. οὗτοι ποθ' οὐχθρός, οὐδ' ὅταν θάνῃ, φίλος.

ΑΝ. οὗτοι συνέχθειν, ἀλλὰ συμφιλεῖν ἔφν.

- ΚΡ. κάτω νυν ἐλθοῦς, εἰ φιλητέον, φίλει
κείνους· ἐμοῦ δὲ ζῶντος οὐκ ἄρξει γυνή. 525
- ΧΟ. καὶ μὴν πρὸ πυλῶν ἦδ' Ἰσμήνη,
φιλάδελφα κάτω δάκρυ' εἰβομένη·
νεφέλη δ' ὀφρύων ὑπερ αἱματόεν
ῥέθος αἰσχύνει,
τέγγουσ' εὐῶπα παρειάν. 530
- ΚΡ. σὺ δ', ἢ κατ' οἴκους ὥς ἐχιδν' ὑφειμένη
λήθουσά μ' ἐξέπινες, οὐδ' ἐμάνθανον
τρέφων δὺ' ἅτα κάπαναστάσεις θρόνων,
φέρ' εἶπε δὴ μοι, καὶ σὺ τοῦδε τοῦ τάφου
φήσεις μετασχεῖν ἢ ἔσομεῖ τὸ μὴ εἰδέναι; 535
- ΙΣ. δέδρακα τοῦργον, εἶπερ ἦδ'· ὁμορροθῶ
καὶ ξυμμετίσχω καὶ φέρω τῆς αἰτίας·
- ΑΝ. ἀλλ' οὐκ ἐάσει τοῦτό γ' ἡ δίκη σ', ἐπεὶ
οὔτ' ἠθέλησας οὔτ' ἐγὼ κοινωσάμην.
- ΙΣ. ἀλλ' ἐν κακοῖς τοῖς σοῖσιν οὐκ αἰσχύνομαι 540
ξύμπλουν ἐμαυτὴν τοῦ πάθους ποιουμένη.
- ΑΝ. ὦν τοῦργον Ἰλίδης χοὶ κάτω ξυνίστορες
λόγοις δ' ἐγὼ φιλοῦσαν οὐ στέργω φίλην.
- ΙΣ. μήτοι, κασιγνήτη, μ' ἀτιμάσης τὸ μὴ οὐ
θανεῖν τε σὺν σοὶ τὸν θανόντα θ' ἀγνίσαι. 545
- ΑΝ. μή μοι θάνης σὺ κοινὰ μηδ' ἂ μὴ θυγες
ποιοῦ σεαυτῆς· ἀρκέσω θυήσκουσ' ἐγώ.
- ΙΣ. καὶ τίς βίος μοι σοῦ λελειμμένη φίλος;
- ΑΝ. Κρέοντ' ἐρώτα· τοῦδε γὰρ σὺ κηδεμών.
- ΙΣ. τί ταῦτ' ἀνιάς μ', οὐδὲν ὠφελουμένη; 550
- ΑΝ. ἀλγοῦσα μὲν δὴ, κεῖ γέλωτ' ἐν σοι γελῶ.
- ΙΣ. τί δῆτ' ἂν ἀλλὰ νῦν σ' ἔτ' ὠφελοῖμ' ἐγώ;
- ΑΝ. σῶσον σεαυτήν· οὐ φθονῶ σ' ὑπεκφυγεῖν.
- ΙΣ. οἴμοι τάλαινα, κάμπλάκω τοῦ σοῦ μόρου;

The Chorus introduces the next speaker.

The figure of a rain cloud. $\sigma\epsilon\beta\omicron\varsigma = \pi\omicron\sigma\sigma\omega\pi\iota\omicron\nu$. bloody face = flushed red. $\epsilon\iota\beta\omicron\mu\alpha\rho\gamma = \delta\alpha\iota\sigma\alpha\lambda\eta\beta\omicron\mu\alpha\rho\gamma$, the misreading is impossible, so the λ is generally erased. Answered by the Coryphæus alone.

$\phi\eta\rho\alpha\iota\varsigma =$ will you admit

$\pi\epsilon\varsigma =$ white garment. If blood been the white flower, $\mu\epsilon\mu\epsilon\epsilon$ would have been used. particular gen.

$\alpha\pi\rho\iota\sigma\mu\iota =$ sharing in your devotion to the dead.

$\mu\epsilon\alpha\ \tau\omicron\upsilon =$ first position is not contrary.

$\alpha\rho\iota\alpha\varsigma =$ sing me - an epithet word. $\mu\epsilon$, not $\mu\omicron\iota$, for $\lambda\omicron\gamma\epsilon\tau\alpha\iota$ and, regularly takes the acc.

571 = with dot. in view of. means; but I did not fail
to express my willingness in words. app 9705 = euph.
by 1'2. 5706 = you are pleased by your own
decision, I have pleased the dead.
558. 1707 = read 1707. The new would be euphatic.
In former times I was not ready, but now I am.
559. 1708 = Laurentian reads 1708. used here like 1709 per,
1708 82. but the art used by itself as a pronoun is very
rare. There is a contrast however, between you and,
1709 per, 1708 82, but has mixed up the order
617. 560 1709 per = my soul is long since dead.
1709 = 1709 82, on condition that it should, the
dot. 1709, gives a feeling of direct interest. 561. 1709.
with form of feminine dual. 565. 1709 = above this
is written: 1709: with two dots on either side, in the Laurentian
these two dots, either above or on each side, denotes that
this correction is to be excused, as not a good one.
567. 1709 = object of 1709. instead of ending 1709,
the actual word, he ends the noun. of the pronoun,
so that the word not the form is the euphatic sense.
1709 = young man Brant. The euphatic, he the girl that
is my young man. 1709 = 1709 82 would
be the common phrase. 572. The Laurentian
gives this to is mine. 1709, the ms would have had
1709, reading 1709 for either 1709 or 1709.
318 1709 = error, date of interest, as other editors read.
1709 1709 = you also have a part in the affair.
Autogone has been acting like a man in young
about outside as she wished. 580. 1709, yes, you
know, introducing a general truth. 575. 1709 = with
reading of all the ms except the Laurentian, but the other
words 1709 and 1709 were surely confirmed.

- AN. σὺ μὲν γὰρ εἴλου ζῆν, ἐγὼ δὲ κατθανεῖν. 555
- ΙΣ. ἀλλ' οὐκ ἐπ' ἀρρήτοις γε τοῖς ἐμοῖς λόγοις.
- AN. καλῶς σὺ μὲν τοῖς, τοῖς δ' ἐγὼ ὀόκουν φρονεῖν.
- ΙΣ. καὶ μὴν ἴση νῶν ἐστὶν ἡ ἕαμαρτία.
- AN. θάρσει· σὺ μὲν ζῆς, ἡ δ' ἐμὴ ψυχὴ πάλαι
τέθνηκεν, ὥστε τοῖς θανούσιν ὠφελεῖν. 560
- KP. τὼ παῖδε φημὶ τῷδε τὴν μὲν ἀρτίως
ἄνουν πεφάνθαι, τὴν δ' ἀφ' οὗ τὰ πρῶτ' ἔφω.
- ΙΣ. οὐ γὰρ ποτ', ὦναξ, οὐδ' ὃς ἂν βλάστη μένει
νοῦς τοῖς κακῶς πράσσουσιν, ἀλλ' ἐξίσταται.
- KP. σοὶ γοῦν, ὅθ' εἴλου σὺν κακοῖς πράσσειν κακά.
- ΙΣ. τί γὰρ μόνη μοι τῆσδ' ἄτερ βιώσιμον; 566
- KP. ἀλλ' ἦδε μέντοι μὴ λέγ'· οὐ γὰρ ἔστ' ἔτι.
- ΙΣ. ἀλλὰ πτενεῖς νυμφεῖα τοῦ σαντοῦ τέκνου;
- KP. ἀρώσιμοι γὰρ χᾶτέρων εἰσὶν γύαι.
- ΙΣ. οὐχ ὥς γ' ἐκείνῳ τῇδε τ' ἦν ἡρμοσμένα. 570
- KP. κακὰς ἐγὼ γυναῖκας υἷέσιν στυγῶ.
- AN. ὦ φίλταθ' Αἴμον, ὥς σ' ἀτιμάζει πατήρ.
- KP. ἄγαν γε λυπεῖς καὶ σὺ καὶ τὸ σὸν λέχος.
- XO. ἡ γὰρ στερήσεις τῆσδε τὸν σαντοῦ γόνον;
- KP. Ἄιδης ὁ παύσων τούσδε τοὺς γάμους ἔφω. 575
- XO. δεδογμέν', ὥς ἔοικε, τήνδε κατθανεῖν.
- KP. καὶ σοί γε κἄμοί. μὴ τριβὰς ἔτ', ἀλλὰ νιν
κομίζετ' εἴσω, δμῶες· εὖ δὲ τάσδε χρὴ
γυναῖκας ἱλαί μῃδ' ἀνειμένας ἔαν.
φεύγουσι γὰρ τοὶ χοὶ θρασεῖς, ὅταν πέλας 580
ἦδῃ τὸν Ἄιδην εἰσορῶσι τοῦ βίου.
- XO. εὐδαίμονες οἷσι κακῶν ἄγευστος αἰών.
οἷς γὰρ ἂν σεισθῇ θεόθεν δόμος, ἅτας
οὐδὲν ἐλλείπει γενεᾶς ἐπὶ πλῆθος ἔρπον· 585

582—592 = 593—603.

ὁμοιον ὥστε ποντίαις
 οἶδμα δυσπνόοις ὅταν
 Θρήσσαισιν ἔρεβος ὕφαλον ἐπιδράμη πνοαῖς,
 κυλίνδει βυσσόθεν κελαινὰν 590
 θῖνα καὶ δυσάνεμον,
 στόνῳ βρέμουσι δ' ἀντιπλήγες ἀκταί.
 ἀρχαῖα τὰ Λαβδακιδᾶν οἴκων ὀρώμαι 593
 πῆματ' ἄλλ' ἄλλοις ἐπὶ πῆμασι πίπτοντ', 595
 οὐδ' ἀπαλλάσσει γενεὰν γένος, ἀλλ' ἐρείπει
 θεῶν τις, οὐδ' ἔχει λύσιν.
 νῦν γὰρ ἐσχάτας ὑπὲρ
 ρίζας ὃ τέτατο φάος ἐν Οἰδίπου δόμοις, 600
 κατ' αὖ νιν φοινία θεῶν τῶν
 νερτέρων ἀμᾶ κοπὺς
 λόγου τ' ἄνοια καὶ φρενῶν ἐρινύς.
 τεάν, Ζεῦ, δύνασιν τίς ἀνδρῶν
 ὑπερβασία κατάσχοι, 605
 τὰν οὔθ' ὕπνος αἰρεῖ ποθ' ὃ πάντ' ἀγρῶν οὔτ'
 ἀκάματοι σκεδῶσιν
 μῆνες, ἀγήρῳ δὲ χρόνῳ δυνάστας
 κατέχεις Ὀλύμπου
 μαρμαρόεσσαν αἰγλαν. 610
 τό τ' ἔπειτα καὶ τὸ μέλλον
 καὶ τὸ πρὶν ἐπαρκέσει
 νόμος ὅδ', οὐδὲν ἔρπει
 θνατῶν βιότῳ πάμπολις ἐκτὸς ἄτας.
 ἃ γὰρ δὴ πολὺπλαγκτος ἐλπὶς 615
 πολλοῖς μὲν ὄνασις ἀνδρῶν,
 πολλοῖς δ' ἀπάτα κουφονόων ἐρώτων·
 εἰδότει δ' οὐδὲν ἔρπει,

604—614 = 615—625.

Παρακλησις = an appeal.

Φίλος = the members of one family.

ωστε = ὥστε, ὥστε not having much force.
ἵτα = ἵνα, ἵνα ὥστε ὥστε.

Πάσις = a later Greek idea. She alone of the whole
state was dissident.

ἡμεῖς = ἡμεῖς, ἡμεῖς.

ἐναντίον = ἐναντίον, ἐναντίον.

ἡμεῖς = ἡμεῖς, ἡμεῖς.

ἡμεῖς = ἡμεῖς, ἡμεῖς.

ὅτι τὰς αἰτίας = ὅτι τὰς αἰτίας, ὅτι τὰς αἰτίας.

ὅτι τὰς αἰτίας = ὅτι τὰς αἰτίας, ὅτι τὰς αἰτίας.

ὅτι τὰς αἰτίας = ὅτι τὰς αἰτίας, ὅτι τὰς αἰτίας.

ὅτι τὰς αἰτίας = ὅτι τὰς αἰτίας, ὅτι τὰς αἰτίας.

ὅτι τὰς αἰτίας = ὅτι τὰς αἰτίας, ὅτι τὰς αἰτίας.

ὅτι τὰς αἰτίας = ὅτι τὰς αἰτίας, ὅτι τὰς αἰτίας.

ὅτι τὰς αἰτίας = ὅτι τὰς αἰτίας, ὅτι τὰς αἰτίας.

ὅτι τὰς αἰτίας = ὅτι τὰς αἰτίας, ὅτι τὰς αἰτίας.

ὅτι τὰς αἰτίας = ὅτι τὰς αἰτίας, ὅτι τὰς αἰτίας.

ὅτι τὰς αἰτίας = ὅτι τὰς αἰτίας, ὅτι τὰς αἰτίας.

The chorus breaks in approving both sides.
"Unless our welcome been stolen from us by age."

He takes up his fallen mention of $\phi\sigma\epsilon\nu\alpha\varsigma$, wisdom or sense.

The use of $\mu\eta$ with $\delta\epsilon\rho\iota\varsigma$ is strange, as we should expect $\eta\upsilon$. "And may I never learn how to say": Explained as preparing for the $\phi\sigma\tau\alpha\lambda\eta\varsigma$ with next sentence. The $\mu\eta$ doubtless desire the cautious, and unassuming. 655. juxtaposition of $\epsilon\chi\omega$ and $\mu\eta$ a different meaning of a like juxtaposition in some answers.

$\epsilon\upsilon\phi\omega\tau$ = awe inspiring. $\delta\gamma\omega\gamma\eta\varsigma$ = uprose, Eurymachus Eurymachus of the same den. then it is "a common man": $\mu\eta$ $\epsilon\pi\theta\epsilon\iota$ = a cautious form of statement.

$\eta\tau\iota\varsigma$ = gives the reason for the clause.

$\mu\eta\chi\epsilon\iota\varsigma$ = they point her out. "Do not you daunt her":
 $\rho\alpha\tau\iota\varsigma$ = a pet word of $\delta\phi.$ with connection.
 $\epsilon\pi\epsilon\chi\epsilon\tau\alpha$ = $\epsilon\pi\iota$, run over the words, or come to my ears.
 $\epsilon\pi\epsilon\mu\eta$ = connected with $\epsilon\pi\epsilon\sigma\tau\alpha\varsigma$.
 $\epsilon\upsilon\delta\epsilon\alpha\varsigma$ = not to be taken with $\alpha\chi\alpha\delta\mu\alpha$. What is more glorious than the glory of a fallen fair form.
 $\nu\upsilon\upsilon$ = and like an eulogistic, not temporal at all.
Instance of $\delta\phi.$ using a word in a wholly new sense.
 $\phi\sigma\epsilon\omega$ = used of wearing a garment. $\alpha\varsigma$ = the usual pronoun. δ , $\phi\sigma\iota\alpha\tau$ = $\epsilon\upsilon\phi\sigma\iota\alpha\tau$. Self will as a sign of $\eta\epsilon\upsilon\phi\omega\tau$, self eulogistic.
 $\alpha\gamma\alpha$ = $\alpha\gamma\alpha\theta\epsilon\iota\alpha$ mean of action. He should not be lost in the shadows.
He . . . found in $\alpha\gamma\alpha$. but not at all in Euripides.

πρὶν πυρὶ θερμῷ πόδα τις προσάψῃ.
 σοφία γὰρ ἐκ του 620
 κλεινὸν ἔπος πέφανται,
 τὸ κακὸν δοκεῖν ποτ' ἐσθλὸν
 τῷδ' ἔμμεν ὄτῳ φρένας
 θεὸς ἄγει πρὸς ἄταν·

πράσσει δ' ὀλίγιστον χρόνον ἐκτὸς ἄτας. 625
 ὃδε μὴν Αἴμων, παίδων τῶν σῶν
 νέατον γέννημ'· ἄρ' ἀχνύμενος
 τάλιδος ἦκει μόρον Ἀντιγόνης,
 ἀπάτης λεχέων ὑπεραλγῶν; 630

ΚΡ. τάχ' εἰσόμεσθα μάντεων ὑπέρτερον.
 ὦ παῖ, τελείαν ψῆφον ἄρα μὴ κλύων
 τῆς μελλονύμφου πατρὶ λυσσαίνων πάρει;
 ἦ σοὶ μὲν ἡμεῖς πανταχῇ δρῶντες φίλοι;

ΑΙΜΩΝ.

πάτερ, σὸς εἰμι, καὶ σύ μοι γνώμας ἔχων 635
 χρηστὰς ἀπορθοῖς, αἷς ἔγωγ' ἐφέψομαι.
 ἔμοι γὰρ οὐδεὶς ἀξιῶσεται γάμος
 μελίζων φέρεσθαι σοῦ καλῶς ἡγουμένου.

ΚΡ. οὕτω γάρ, ὦ παῖ, χρή διὰ στέρνων ἔχειν,
 γνώμης πατρῴας πάντ' ὀπισθεν ἐστάναι. 640
 τούτου γὰρ εἵνεκ' ἄνδρες εὖχονται γονὰς
 κατηκόους φύσαντες ἐν δόμοις ἔχειν,
 ὥς καὶ τὸν ἐχθρὸν ἀνταμύνωνται κακοῖς
 καὶ τὸν φίλον τιμῶσιν ἐξ ἴσου πατρί.
 ὅστις δ' ἀνωφέλητα φιτύει τέκνα, 645
 τί τόνδ' ἂν εἴποις ἄλλο πλὴν αὐτῷ πόνους
 φῦσαι, πολὺν δὲ τοῖσιν ἐχθροῖσιν γέλων;
 μή νῦν ποτ', ὦ παῖ, φρένας ὑφ' ἡδονῆς δαμείς
 γυναικὸς εἵνεκ' ἐκβάλλης, εἰδὼς ὅτι

ψυχρὸν παραγκάλισμα τοῦτο γίνεται, 650
 γυνὴ κακὴ ξύνεννος ἐν δόμοις. τί γὰρ
 γένοιτ' ἂν ἔλκος μεῖζον ἢ φίλος κακός;
 ἀλλὰ πτύσας ὥσεί τε δυσμενῇ μέθες
 τὴν παῖδ' ἐν Ἄιδου τήνδε νυμφεύειν τινί.
 ἐπεὶ γὰρ αὐτὴν εἶλον ἐμφανῶς ἐγὼ 655
 πόλεως ἀπιστήσασαν ἐκ πάσης μόνην,
 ψευδῇ γ' ἐμαντὸν οὐ καταστήσω πόλει,
 ἀλλὰ κτενῶ. πρὸς ταῦτ' ἐφυμνεῖτω Δία
 ξύναιμον· εἰ γὰρ δὴ τά γ' ἐγγενῇ φύσει
 ἄκοσμα θρέψω, κάρτα τοὺς ἔξω γένους. 660
 ἐν τοῖς γὰρ οἰκείοισιν ὅστις ἔστ' ἀνὴρ
 χρηστός, φανεῖται κὰν πόλει δίκαιος ὢν.
 ὅστις δ' ὑπερβὰς ἢ νόμους βιάζεται
 ἢ τοῦπιτάσσειν τοῖς κρατύνουσιν νοεῖ,
 οὐκ ἔστ' ἐπαίνου τοῦτον ἐξ ἐμοῦ τυχεῖν. 665
 ἀλλ' ὃν πόλις στήσειε, τοῦδε χρὴ κλύειν
 καὶ σμικρὰ καὶ δίκαια καὶ τάναντία.
 καὶ τοῦτον ἂν τὸν ἄνδρα θαρσοίην ἐγὼ
 καλῶς μὲν ἄρχειν, εὖ δ' ἂν ἄρχεσθαι θέλιν,
 δορός τ' ἂν ἐν χειμῶνι προστεταγμένον 670
 μένειν δίκαιον ἀγαθὸν παραστάτην.
 ἀναρχίας δὲ μεῖζον οὐκ ἔστιν κακόν.
 αὕτη πόλεις ὀλλυσιν, ἥδ' ἀναστάτους
 οἴκους τίθησιν, ἥδε συμμάχου δορός
 τροπὰς καταρρήγνυσι· τῶν δ' ὀρθουμένων 675
 σώζει τὰ πολλὰ σώμαθ' ἢ πειθαρχία.
 οὕτως ἀμυντέ' ἐστὶ τοῖς κοσμουμένοις,
 κοῦτοι γυναικὸς οὐδαμῶς ἡσσητέα.
 κρεῖσσον γάρ, εἴπερ δεῖ, πρὸς ἀνδρὸς ἐκπεσεῖν,
 κοῦκ ἂν γυναικῶν ἡσσουνες καλοίμεθ' ἄν. 680

Παρανεύμα = ananims.

Φίλος = the members of our family.

υπερτι = υπερει, υπερε not having much for it.
πρω = in prose αποπρω.

Πωλως = a Latin Greek idea. She alone of the whole
state was disinterested.

υπερτι = αποπρω, in prose.

εφ' ουτι = let us make this επι against me.

αλλοις = protestive accusatives.

καρ = κατ' εν.

οτι ταυτα = to give direct choice to those in power.

οτι ταυτα = you would expect the sub. with us. The
εφ' is used as if the action was set back with part.

αυτη = used as he saw the picture in his mind and
ηδ' as a didactic use, pointing out the concrete
example of the abstract truth.

παρ = comrade προσηγορ = champion.

απαρ = lack gov. and discipline.

απαρ = protestive use.

τοιαυτα = we who of the ranks and makes them flee.

αποβουανω = reference to common language in 635, "of
women, whose lives are guided right".

τοιαυτα = dative of interest. "We who are only ourselves."
but the absolute use of αμαρ is very uncommon.

κατα = an εφ. expressing fulcrum.

The chorus breaks in approving both sides.
"Unless our wit have been stolen from us by age."

He takes up his fallen nephew's spear, wisdom
or sense.

The use of an with deprecis is strange, as we should
expect ou. "And may I never learn how to say":
Explained as preparing for the Optatives with next
sentence. The my doubt is desire the cautious,
and unassuming. 655. juxtaposition of ex and
ou. a different meaning of a like juxtaposition in
Oreus answer.

Sevor = awe inspiring. Sphortas = before, thus means
the member of the same class. then it is "a common man";
ty, eptu = a cautious form of statement.

htis = gives the reason for the clause.

ux, sz = they point her out. "Do not you the girl":

pu r = a pet word of Sph. with connection.

etp xta = etp, run over the tower, or come to
my ears.

epem = connected with ep eoz.

Andreas = not to be taken with ax ota. what is more
glorious than the glory of a fallen fair fame.

vuv = and like the next clause, not temporal at all.

Instance of Sph. using a word in a household sense.

Sphar = used of wearing a garment. os = the next

pronoun. S. Sphar = ephorair. Self will as a sign

of havots, self ephorair.

aym = do Sph. mean of action. He should not
be lost sheathons.

han tis a = found in Ans. but not at all in Euripides.

- ΧΟ. ἡμῖν μὲν, εἰ μὴ τῷ χρόνῳ κεκλέμμεθα,
λέγειν φρονούντως ὧν λέγεις δοκεῖς πέρι.
- ΑΙ. πάτερ, θεοὶ φύουσιν ἀνθρώποις φρένας,
πάντων ὅσ' ἐστὶ κτημάτων ὑπέρτατον.
ἐγὼ δ' ὅπως σὺ μὴ λέγεις ὀρθῶς τάδε, 685
οὔτ' ἂν δυναίμην μήτ' ἐπισταίμην λέγειν·
γένοιτο μέντ' ἄν χᾶτέρω καλῶς ἔχον.
σοῦ δ' οὖν πέφυκα πάντα προσκοπεῖν ὅσα
λέγει τις ἢ πράσσει τις ἢ ψέγειν ἔχει.
τὸ γὰρ σὸν ὄμμα δεινὸν ἀνδρὶ δημότῃ 690
λόγοις τοιούτοις, οἷς σὺ μὴ τέρψει κλύων·
ἐμοὶ δ' ἀκούειν ἔσθ' ὑπὸ σκότου τάδε,
τὴν παῖδα ταύτην οἷ' ὁδύρεται πόλις,
πασῶν γυναικῶν ὥς ἀναξιωτάτῃ
κάκιστ' ἀπ' ἔργων εὐκλεεστάτων φθίνει· 695
ἦτις τὸν αὐτῆς ἀντάδελφον ἐν φοναῖς
πεπτῶτ' ἄθραπτον μήθ' ὑπ' ὠμηστῶν κυνῶν
εἶασ' ὀλέσθαι μήθ' ὑπ' οἰωνῶν τινος·
οὐχ ἦδε χρυσῆς ἀξία τιμῆς λαχεῖν;
τοιιάδ' ἐρεμνὴ σῖγ' ἐπέρχεται φάτις. 700
ἐμοὶ δὲ σοῦ πράσσοντος εὐτυχῶς, πάτερ,
οὐκ ἔστιν οὐδὲν κτῆμα τιμιώτερον.
τί γὰρ πατρὸς θάλλοντος εὐκλείας τέκνοις
ἄγαλμα μεῖζον, ἢ τί πρὸς παίδων πατρί;
μή νυν ἐν ἡθὺς μοῦνον ἐν σαντῷ φόρει, 705
ὥς φῆς σύ, κούδεν ἄλλο, τοῦτ' ὀρθῶς ἔχειν.
ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ
ἢ γλῶσσαν, ἣν οὐκ ἄλλος, ἢ ψυχὴν ἔχειν,
οὔτοι διαπτυχθέντες ὤφθησαν κενοί.
ἀλλ' ἄνδρα, κεῖ τις ἢ σοφός, τὸ μανθάνειν 710
πόλλ' αἰσχροὺς οὐδὲν καὶ τὸ μὴ τείνειν ἄγαν.

κρύψω πετρώδει ζῶσαν ἐν κατώρυχι,
 φορβῆς τοσοῦτον ὥς ἄγος μόνον προθείς, 775
 ὅπως μίασμα πᾶς' ὑπεκφύγῃ πόλις.
 κάκει τὸν Ἄιδην, ὃν μόνον σέβει θεῶν,
 αἰτουμένη που τεύξεται τὸ μὴ θανεῖν,
 ἣ γινώσεται γοῦν ἀλλὰ τηνικαῦθ' ὅτι
 πόνος περισσός ἐστι τὰν Ἄιδου σέβειν. 780

ΧΟ. Ἔρως ἀνίκατε μάχαν,
 Ἔρως, ὃς ἐν πλεύμοσι πίπτεις,
 ὃς ἐν μαλακαῖς παρειαῖς
 νεάνιδος ἐννυχεύεις,
 φοιτᾷς δ' ὑπερπόντιός ἐν τ' ἀγρονόμοις αὐλαῖς^α
 καὶ σ' οὔτ' ἀθανάτων φύξιμος οὐδεὶς^α 787
 οὔθ' ἀμερίων σέ γ' ἀνθρώπων· ὃ δ' ἔχων μέ-
 μνηεν. 790

σὺ καὶ δικαίων ἀδίκους
 φρένας παρασπᾷς ἐπὶ λῶβα,
 σὺ καὶ τόδε νεῖκος ἀνδρῶν
 ξύναιμον ἔχεις ταραξᾶς.
 καὶ δ' ἐναργῆς βλεφάρων ἱμέρος εὐλέκτρον^α 795
 νύμφας, τῶν μεγάλων ἐκτός ὁμιλῶν^α
 θεσμῶν· ἅμαχος γάρ ἐμπαίζει θεός Ἀφροδίτα.
 νῦν δ' ἤδη γὰρ καὶ τὸς θεσμῶν 801
 ἔξω φέρομαι τάδ' ὁρῶν, ἴσχειν δ'
 οὐκέτι πηγὰς δύναιμαι δακρύων,
 τὸν παγκοίτην ὅθ' ὁρῶ θάλαμον
 τήνδ' Ἀντιγόνην ἀνύτουσαν. 806

ΑΝ. ὁρᾷτ' ἐμ', ὦ γὰρ πατρίας πολῖται,
 τὰν νεάταν ὁδὸν

781—790 = 791—800.

806—816 = 823—833.

- ΑΝ. σὺ μὲν γὰρ εἴλου ζῆν, ἐγὼ δὲ κατθανεῖν. 555
- ΙΣ. ἀλλ' οὐκ ἐπ' ἀρρήτοις γε τοῖς ἐμοῖς λόγοις.
- ΑΝ. καλῶς σὺ μὲν τοῖς, τοῖς δ' ἐγὼ 'δόκουν φρονεῖν.
- ΙΣ. καὶ μὴν ἴση νῶν ἐστὶν ἡ 'ξामαρτία.
- ΑΝ. θάρσει· σὺ μὲν ζῆς, ἡ δ' ἐμὴ ψυχὴ πάλαι
τέθνηκεν, ὥστε τοῖς θανοῦσιν ὠφελεῖν. 560
- ΚΡ. τὼ παῖδε φημὶ τώδε τὴν μὲν ἀρτίως
ἄνουν πεφάνθαι, τὴν δ' ἀφ' οὗ τὰ πρῶτ' ἔων.
- ΙΣ. οὐ γὰρ ποτ', ὦναξ, οὐδ' ὅς ἂν βλάστη μένει
νοῦς τοῖς κακῶς πράσσουσιν, ἀλλ' ἐξίσταται.
- ΚΡ. σοὶ γοῦν, ὅθ' εἴλου σὺν κακοῖς πράσσειν κακά.
- ΙΣ. τί γὰρ μόνη μοι τῆσδ' ἄτερ βιώσιμον; 566
- ΚΡ. ἀλλ' ἦδε μέντοι μὴ λέγ'· οὐ γὰρ ἔστ' ἔτι.
- ΙΣ. ἀλλὰ κτενεῖς νυμφεῖα τοῦ σαντοῦ τέκνου;
- ΚΡ. ἀρώσιμοι γὰρ χᾶτέρων εἰσὶν γύαι.
- ΙΣ. οὐχ ὥς γ' ἐκείνῳ τῇδ' ἔτ' ἦν ἡρμοσμένα. 570
- ΚΡ. κακὰς ἐγὼ γυναικας υἷέσιν στυγῶ.
- ΑΝ. ὦ φίλταθ' Αἰμον, ὥς σ' ἀτιμάζει πατήρ.
- ΚΡ. ἄγαν γε λυπεῖς καὶ σὺ καὶ τὸ σὸν λέχος.
- ΧΟ. ἡ γὰρ στερήσεις τῆσδε τὸν σαντοῦ γόνον;
- ΚΡ. Ἄιδης ὁ παύσων τούσδε τοὺς γάμους ἔφν. 575
- ΧΟ. δεδογμέν', ὥς ἔοικε, τήνδε κατθανεῖν.
- ΚΡ. καὶ σοί γε κάμοί. μὴ τριβὰς ἔτ', ἀλλὰ νιν
κομίζετ' εἴσω, δμῶες· εὖ δὲ τάσδε χρὴ
γυναικας ἱλαὶ μὴδ' ἀνειμένας ἔαν.
φεύγουσι γὰρ τοὶ χοῖ θρασεῖς, ὅταν πέλας 580
ἦδη τὸν Ἄιδην εἰσορῶσι τοῦ βίου.
- ΧΟ. εὐδαίμονες οἷσι κακῶν ἄγευστος αἰών.
οἷς γὰρ ἂν σεισθῇ θεόθεν δόμος, ἄτας
οὐδὲν ἐλλείπει γενεᾶς ἐπὶ πληθὺς ἔρπον· 585

582—592 = 593—603.

ὅμοιον ὥστε ποντίαις
 οἶδμα δυσπνόοις ὅταν
 Θρήσσαισιν ἔρεβος ὕφαλον ἐπιδράμη πνοαῖς,
 κυλίνδει βυσσόθεν κελαινὰν 590
 θῖνα καὶ δυσάνεμον,
 στόνῳ βρέμουσι δ' ἀντιπλήγες ἀκταί.
 ἀρχαῖα τὰ Λαβδακιδᾶν οἴκων ὀρῶμαι 593
 πῆματ' ἄλλ' ἄλλοις ἐπὶ πῆμασι πίπτοντ', 595
 οὐδ' ἀπαλλάσσει γενεὰν γένος, ἀλλ' ἐρείπει
 θεῶν τις, οὐδ' ἔχει λύσιν.
 νῦν γὰρ ἐσχάτας ὑπὲρ
 ρίζας δ' τέτατο φάος ἐν Οἰδίπου δόμοις, 600
 κατ' αὖ νιν φοινία θεῶν τῶν
 νερτέρων ἀμᾶ κοπῖς
 λόγου τ' ἄνοια καὶ φρενῶν ἐρινύς.
 τεάν, Ζεῦ, δύνασιν τίς ἀνδρῶν
 ὑπερβασία κατάσχοι, 605
 τὰν οὔθ' ὕπνος αἶρεῖ ποθ' ὁ πάντ' ἀγρῶν οὔτ'
 ἀκάματοι σκεδῶσιν
 μῆνες, ἀγήρῳ δὲ χρόνῳ δυνάστας
 κατέχεις Ὀλύμπου
 μαρμαρόεσσαν αἶγλαν. 610
 τό τ' ἔπειτα καὶ τὸ μέλλον
 καὶ τὸ πρὶν ἐπαρκέσει
 νόμος ὅδ', οὐδὲν ἔρπει
 θνατῶν βιότῳ πάμπολις ἐκτὸς ἄτας.
 ἃ γὰρ δὴ πολὺπλαγκτος ἐλπὶς 615
 πολλοῖς μὲν ὄνασις ἀνδρῶν,
 πολλοῖς δ' ἀπάτα κουφονόων ἐρώτων·
 εἰδότι δ' οὐδὲν ἔρπει,

604—614 = 615—625.

Sugaripri, agreeing with a 7an, is the better reading.

Exa = Trapexa.

an = in the turn.

Koris = Koris with his reading. The idea of death with
his eye is purely a modern idea, and some editors
take the 1200 as of the dust which she spread upon
the broken. But this would be an unheard of
mixture of metaphors.

604 1200 1200 = one of the few instances in which
the 1200 is used of the optative without the
particle an. The opt. may take the place of the subj.
as being a bit less vivid. 1200 1200 = with 1200
in the 1200th reading. a v + spwr = if these words
be repeated all do offensively run over, but the case is not
at all likely. The optative in a deliberative question
without an is very rare. Such a thing as an opt.
used in a deliberative sense, we should
have many more cases, if the optative was used
as the subj. generally in this kind of deliberative.
In late Greek in fact. we often dropped out an and the
may have taken place here. Read an 1200 1200 = in
deliberative. Yet the an. sound in the 1200 1200 is almost
enough for the sense, because an 1200 1200 sound

ἀλλ' ἐπίφαντον;
 ὦ πόλις, ὦ πόλεως
 πολυκτήμενες ἄνδρες·
 ἰὼ Διοκαΐαι κρῆναι Θήβας τ'
 εὐαρμάτου ἄλσος, ἔμπας 845
 ξυμμάρτυρας ὑμῖν ἐπικτῶμαι,
 οἷα φίλων ἄκλαντος, οἷοις νόμοις
 πρὸς ἔρμα τυμβόχωστον ἔρχομαι τάφου ποταινίου·
 ἰὼ δύστανος, 850
 ἔτ' οὐσ' ἐν βροτοῖς, οὐκέτ' οὐσα,
 μέτοικος οὐ ζῶσιν, οὐ θανοῦσιν.

XO. προβάσ' ἐπ' ἔσχατον θράσους
 ὑψηλὸν ἐς Δίκας βάθρον
 προσέπεσες, ὦ τέκνον, πολύν· 855
 πατρῷον δ' ἐκτίνεις τιν' ἄθλον.

AN. ἔψαυσας ἀλγεινοτάτας ἔμοι μερίμνας,
 πατρὸς τριπόλιστον οἶτον
 τοῦ τε πρόπαντος
 ἀμετέρου πότμου 860
 κλεινοῖς Λαβδακίδαισιν.

ἰὼ ματρῶαι λέκτρων ἄται
 κοιμήματά τ' αὐτογέννητ'
 ἐμῷ πατρὶ δυσμόρου ματρός, 865
 οἷων ἐγὼ ποθ' ἅ ταλαίφρων ἔφυν·
 πρὸς οὓς ἀραῖος ἄγαμος ἄδ' ἐγὼ μέτοικος ἔρχομαι.
 ἰὼ δυσπότμων

κασίγνητε τιμῶν κυρήσας, 870
 θανὼν ἔτ' οὐσαν κατήναρές με.

XO. σέβειν μὲν εὐσέβειά τις,
 κράτος δ' ὅτῳ κράτος μέλει
 παραβατὸν οὐδαμᾶ πέλει·

πρὶν πυρὶ θερμῷ πόδα τις προσάυσῃ.
σοφία γὰρ ἔκ του 620
κλεινὸν ἔπος πέφανται,
τὸ κακὸν δοκεῖν ποτ' ἐσθλὸν
τῷδ' ἔμμεν ὅτῳ φρένας
θεὸς ἄγει πρὸς ἄταν·

πράσσει δ' ὀλίγιστον χρόνον ἐκτὸς ἄτας. 625
ὃδε μὴν Αἴμων, παίδων τῶν σῶν
νέατον γέννημ'· ἄρ' ἀχνύμενος
τάλιδος ἦκει μόρον Ἀντιγόνης,
ἀπάτης λεχέων ὑπεραλγῶν; 630

ΚΡ. τάχ' εἰσόμεσθα μάντεων ὑπέρτερον.
ὦ παῖ, τελείαν ψῆφον ἄρα μὴ κλύων
τῆς μελλονύμφου πατρὶ λυσσαίνων πάρει;
ἦ σοὶ μὲν ἡμεῖς πανταχῇ δρωντες φίλοι;

ΑΙΜΩΝ.

πάτερ, σὸς εἰμι, καὶ σύ μοι γνώμας ἔχων 635
χρηστὰς ἀπορθοῖς, αἷς ἔγωγ' ἐφέψομαι.
ἐμοὶ γὰρ οὐδεὶς ἀξιόσεται γάμος
μείζων φέρεσθαι σοῦ καλῶς ἡγουμένου.

ΚΡ. οὕτω γάρ, ὦ παῖ, χρὴ διὰ στέρνων ἔχειν,
γνώμης πατρῴας πάντ' ὀπισθεν ἐστάναι. 640
τούτου γὰρ εἵνεκ' ἄνδρες εὗχονται γονὰς
κατηκόους φύσαντες ἐν δόμοις ἔχειν,
ὥς καὶ τὸν ἐχθρὸν ἀνταμύνωνται κακοῖς
καὶ τὸν φίλον τιμῶσιν ἐξ ἴσου πατρί.
ὅστις δ' ἀνωφέλητα φιτύει τέκνα, 645
τί τόνδ' ἂν εἰποις ἄλλο πλὴν αὐτῷ πόνους
φῦσαι, πολὺν δὲ τοῖσιν ἐχθροῖσιν γέλων;
μή νῦν ποτ', ὦ παῖ, φρένας ὑφ' ἡδονῆς δαμείς
γυναικὸς εἵνεκ' ἐκβάλλης, εἰδὼς ὅτι

ψυχρὸν παραγκάλισμα τοῦτο γίνεται, 650
 γυνὴ κακὴ ξύνεννος ἐν δόμοις. τί γὰρ
 γένοιτ' ἄν ἔλκος μείζον ἢ φίλος κακός;
 ἀλλὰ πτύσας ὥσει τε δυσμενῇ μέθες
 τὴν παῖδ' ἐν Ἰλίου τήνδε νυμφεύειν τινί.
 ἐπεὶ γὰρ αὐτὴν εἶλον ἐμφανῶς ἐγὼ 655
 πόλεως ἀπιστήσασαν ἐκ πάσης μόνην,
 ψευδῇ γ' ἐμαντὸν οὐ καταστήσω πόλει,
 ἀλλὰ κτενῶ. πρὸς ταῦτ' ἐφυμνείτω Δία
 ξύναιμον· εἰ γὰρ δὴ τά γ' ἐγγενῇ φύσει
 ἄκοσμα θρέψω, κάρτα τοὺς ἔξω γένους. 660
 ἐν τοῖς γὰρ οἰκείοιςιν ὅστις ἔστ' ἀνὴρ
 χρηστός, φανεῖται κὰν πόλει δίκαιος ὢν.
 ὅστις δ' ὑπερβὰς ἢ νόμους βιάζεται
 ἢ τοῦπιτάσσειν τοῖς κρατύνουσιν νοεῖ,
 οὐκ ἔστ' ἐπαίνου τοῦτον ἐξ ἐμοῦ τυχεῖν. 665
 ἀλλ' ὃν πόλις στήσειε, τοῦδε χρὴ κλύειν
 καὶ σμικρὰ καὶ δίκαια καὶ τάναντία.
 καὶ τοῦτον ἂν τὸν ἄνδρα θαρσοίην ἐγὼ
 καλῶς μὲν ἄρχειν, εὖ δ' ἂν ἄρχεσθαι θέλειν,
 δορός τ' ἂν ἐν χειμῶνι προστεταγμένον 670
 μένειν δίκαιον κἀγαθὸν παραστάτην.
 ἀναρχίας δὲ μείζον οὐκ ἔστιν κακόν.
 αὕτη πόλεις ὄλλυσιν, ἥδ' ἀναστάτους
 οἴκους τίθησιν, ἥδε συμμάχου δορός
 τροπὰς καταρρήγνυσι· τῶν δ' ὀρθομένων 675
 σφάζει τὰ πολλὰ σώμαθ' ἢ πειθαρχία.
 οὕτως ἀμυντέ' ἐστὶ τοῖς κοσμουμένοις,
 κοῦτοι γυναικὸς οὐδαμῶς ἡσσητέα.
 κρεῖσσον γάρ, εἴπερ δεῖ, πρὸς ἀνδρὸς ἐκπεσεῖν,
 κοῦκ ἂν γυναικῶν ἥσσονες καλοίμεθ' ἄν. 680

Παρανεύμα = ananims.

Φίλος = the members of one family.

αγείτω = ὡς περ εἰ, ὡς τε ὡς ἔσονται much for it.
παῖς = in prose ἀποπαις.

Πόλις = a later Greek idea. She alone of the whole
state was disinterested.

ἡγεῖται = ἀποπαις, in prose.

ἐφ' ἧς = let us make this ἐπὶ against me.

ἄλλοις = protest accusative.

καὶ = καὶ ἐν.

ὅτι ταύτην = to give due claim to those in power.

ὅτι ταύτην = you would expect the sub. with us. The
ἐπὶ is used as if the action was set back with part.

αὐτῇ = used as he saw the picture in his mind and
ἦδ' as a didactic use, pointing out the concrete
example of the abstract in it.

καρπὸς = comrades - ἡ ποταμὸς = description.

ἡ ἀρχὴ = lack of. and description.

καὶ ταύτην = protestive use.

τοῦτο = we who of the ranks and makes the free.

ἐπὶ ταύτῃ = reference to common language in 635, "of
human, whose this we give did right."

τοῦτο = datum of interest. "We who are only ourselves."
but the absolute use of ἀπὸ is very uncommon.

καὶ ταύτην = in ἐπὶ expressing felicity.

κρύψω πετρώδει ζῶσαν ἐν κατώρυχι,
 φορβῆς τοσοῦτον ὥς ἄγος μόνον προθείς, 775
 ὅπως μίασμα πᾶσ' ὑπεκφύγῃ πόλις.
 κἀκεῖ τὸν Ἄιδην, ὃν μόνον σέβει θεῶν,
 αἰτουμένη που τεύξεται τὸ μὴ θανεῖν,
 ἣ γινώσεται γοῦν ἀλλὰ τηνικαῦθ' ὅτι
 πόνος περισσός ἐστι τὰν Ἄιδου σέβειν. 780

XO. Ἔρως ἀνίκατε μάχαν,
 Ἔρως, ὃς ἐν πλεύμοσι πίπτεις,
 ὃς ἐν μαλακαῖς παρειαῖς
 νεάνιδος ἐννυχεύεις,
 φοιτᾷς δ' ὑπερπόντιος ἐν τ' ἀγρονόμοις αὐλαῖς.
 καὶ σ' οὔτ' ἀθανάτων φύξιμος οὐδεὶς 787
 οὔθ' ἀμερίων σέ γ' ἀνθρώπων· ὃ δ' ἔχων μέ-
 μνηεν. 790

σὺ καὶ δικαίων ἀδίκους
 φρένας παρασπᾷς ἐπὶ λῶβα,
 σὺ καὶ τὸδε νεῖκος ἀνδρῶν
 ξύναιμον ἔχεις ταραξᾶς.
 καὶ δ' ἐναργῆς βλεφάρων ἱμερὸς εὐλέκτρον 795
 νύμφας, τῶν μεγάλων ἐκτὸς ὁμίλων
 θεσμῶν· ἅμαχος γάρ ἐμπαίζει θεὸς Ἀφροδίτα.
 νῦν δ' ἤδη γὰρ καὶ τὸς θεσμῶν 801
 ἔξω φέρομαι τάδ' ὁρῶν, ἴσχειν δ'
 οὐκέτι πηγὰς δύναμαι δακρύων,
 τὸν παγκοίτην ὅθ' ὁρῶ θάλαμον
 τήνδ' Ἀντιγόνην ἀνύτουσαν. 805

AN. ὁρᾷτ' ἐμ', ὦ γὰρ πατρίας πολῖται,
 τὰν νεάταν ὁδὸν

781—790 = 791—800.

806—816 = 823—833.

- ΧΟ. ἡμῖν μὲν, εἰ μὴ τῷ χρόνῳ κεκλέμμεθα,
λέγειν φρονούντως ὧν λέγεις δοκεῖς πέρι.
- ΑΙ. πάτερ, θεοὶ φύουσιν ἀνθρώποις φρένας,
πάντων ὅσ' ἐστὶ κτημάτων ὑπέρτατον.
ἐγὼ δ' ὅπως σὺ μὴ λέγεις ὀρθῶς τάδε, 685
οὔτ' ἂν δυναίμην μήτ' ἐπισταίμην λέγειν·
γένοιτο μέντ' ἄν χιτῶν καλῶς ἔχον.
σοῦ δ' οὖν πέφυκα πάντα προσκοπεῖν ὅσα
λέγει τις ἢ πράσσει τις ἢ ψέγειν ἔχει.
τὸ γὰρ σὸν ὄμμα δεινὸν ἀνδρὶ δημότῃ 690
λόγοις τοιούτοις, οἷς σὺ μὴ τέρπει κλύων·
ἐμοὶ δ' ἀκούειν ἔσθ' ὑπὸ σκότου τάδε,
τὴν παῖδα ταύτην οἷ' ὁδύρεται πόλις,
πασῶν γυναικῶν ὥς ἀναξιοτάτῃ
κάκιστ' ἀπ' ἔργων εὐκλεεστάτων φθίνει· 695
ἦτις τὸν αὐτῆς ἀντάδελφον ἐν φοναῖς
πεπτῶτ' ἄθικτον μήθ' ὑπ' ὠμηστῶν κυνῶν
εἶασ' ὀλέσθαι μήθ' ὑπ' οἰωνῶν τινος·
οὐχ ἦδε χρυσῆς ἀξία τιμῆς λαχεῖν;
τοιιάδ' ἐρεμνὴ σῖγ' ἐπέρχεται φάτις. 700
ἐμοὶ δὲ σοῦ πράσσοντος εὐτυχῶς, πάτερ,
οὐκ ἔστιν οὐδὲν κτῆμα τιμιώτερον.
τί γὰρ πατρὸς θάλλοντος εὐκλείας τέκνοις
ἄγαλμα μεῖζον, ἢ τί πρὸς παίδων πατρί;
μή νυν ἐν ἡθὺς μοῦνον ἐν σαντιῷ φόρει, 705
ὥς φῆς σύ, κούδεν ἄλλο, τοῦτ' ὀρθῶς ἔχειν.
ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ
ἢ γλῶσσαν, ἢ οὐκ ἄλλος, ἢ ψυχὴν ἔχειν,
οὔτοι διαπτυχθέντες ὤφθησαν κενοί.
ἀλλ' ἄνδρα, κεῖ τις ἢ σοφός, τὸ μανθάνειν 710
πόλλ' αἰσχρὸν οὐδὲν καὶ τὸ μὴ τείνειν ἄγαν.

- ὄρᾱς παρὰ ρείθροισι χειμάρροισι ὅσα
 δένδρων ὑπείκει, κλῶνας ὥς ἐκσῶζεται,
 τὰ δ' ἀντιτείνοντ' αὐτόπρεμν' ἀπόλλυνται.
 αὐτῶς δὲ ναὸς ὅστις ἐγκρατῇ πόδα 715
 τείνας ὑπείκει μηδέν, ὑπίλοις κάτω
 στρέψας τὸ λοιπὸν σέλμασιν ναυτίλλεται.
 ἀλλ' εἶκε καὶ θυμῷ μετάστασιν δίδου.
 γνώμη γὰρ εἴ τις κάπ' ἐμοῦ νεωτέρου
 πρόσσεστι, φήμ' ἔγωγε πρεσβεύειν πολὺ 720
 φῦναι τὸν ἄνδρα πάντ' ἐπιστήμης πλέων·
 εἰ δ' οὔν, φιλεῖ γὰρ τοῦτο μὴ ταύτῃ ῥέπειν,
 καὶ τῶν λεγόντων εὖ καλὸν τὸ μανθάνειν.
- XO. ἄναξ, σέ τ' εἰκός, εἴ τι καίριον λέγει,
 μαθεῖν, σέ τ' αὖ τοῦδ'· εὖ γὰρ εἴρηται διπλῇ.
- KP. οἱ τηλικοῖδε καὶ διδαξόμεσθα δὴ 726
 φρονεῖν ὑπ' ἀνδρὸς τηλικοῦδε τὴν φύσιν;
- AI. μηδέν τὸ μὴ δίκαιον· εἰ δ' ἐγὼ νέος,
 οὐ τὸν χρόνον χρὴ μᾶλλον ἢ τᾶργα σκοπεῖν.
- KP. ἔργον γὰρ ἔστι τοὺς ἀκοσμοῦντας σέβειν; 730
- AI. οὐδ' ἂν κελεύσαιμ' εὐσεβεῖν εἰς τοὺς κακοὺς.
- KP. οὐχ ἦδε γὰρ τοιᾶδ' ἐπείληπται νόσῳ;
- AI. οὐ φησι Θήβης τῆσδ' ὁμόπολις λεώς.
- KP. πόλις γὰρ ἡμῖν ἀμὲ χρὴ τάσσειν ἐρεῖ;
- AI. ὄρᾱς τόδ' ὥς εἴρηκας ὥς ἄγαν νέος; 735
- KP. ἄλλῳ γὰρ ἢ 'μοὶ χρὴ με τῆσδ' ἄρχειν χθονός;
- AI. πόλις γὰρ οὐκ ἔσθ' ἥτις ἀνδρός ἐσθ' ἑνός.
- KP. οὐ τοῦ κρατοῦντος ἢ πόλις νομίζεται;
- AI. καλῶς γ' ἐρήμης ἂν σὺ γῆς ἄρχοις μόνος.
- KP. ὅδ', ὥς ἔοικε, τῇ γυναικὶ συμμαχεῖ. 740
- AI. εἵπερ γυνὴ σύ· σοῦ γὰρ οὔν προκῆδομαι.
- KP. ὦ παγκάκιστε, διὰ δίκης ἰὼν πατρί;

reflexus = suggested root, branch and all.

\bar{a} as \bar{a} = long a is unusual in altie tragedy, though common in Homer.

$\sigma_{\hat{\beta}} = \text{strong correlation.}$

$\alpha\upsilon\tau\omicron\varsigma$ = strong correlation.
 $\alpha\upsilon\tau\omicron\varsigma \pi\rho\epsilon\sigma$ = $\alpha\upsilon\tau\omicron\varsigma = \acute{o}$ $\alpha\upsilon\tau\omicron\varsigma$ unadverbial form = $\tau\iota$
 $\alpha\upsilon\tau\omicron\nu \beta\omicron\tau\iota\varsigma$. The accent on the first syllable is an
 anomaly. $\delta\eta\lambda\omicron\gamma\alpha\tau\iota$ = predicate use of adjectives.

Suppose = "I am reading. Taken either with 'eye', with 'know from your passion", or "yield in the passionate state that you are." The idea is often regarded as out of place, and put in after Suppose. The reading here puts Suppose as indirect object.

• Carer = this metaphor of Muscals is a favorite one.

\hat{u} = implies the faster, but our suggestion in
documenting \hat{f} has one of two possible outcomes
the remaining one must be true.

125. Tongue. The one would have been new but as
Tongue. This used the first as if a verb of hearing
had preceded.

Talitha has no inherent idea of age. Talitha = go to school, a teacher. An'pos = a person, used here like a pronoun. But continually uses an'pos in a wrong way.

Tap was the real fact that I am presenting. 731 over 8' or -
= why I couldn't do this. $\eta_{82} = 567.6 \text{ cm}^2$. $\text{mole} \times \eta_{\text{Total}} =$

technical sense of watching a disease. *parovar*: like
two ovaries. The parts frequently are a simple notation

They have used the same compounded word before, especially, and Eurip have no little character studies in incident art as outlined and told in court art to the detailed modern work. The women of Septuagint under general types, representing great ideas but much like lay figures. Her lack of character study is seen in the story about the 5th century.

ἀλλ' ἐπίφαντον;
 ὦ πόλις, ὦ πόλεως
 πολυκτῆμονες ἄνδρες·
 ἰὼ Διοκαῖαι κρῆναι Θήβας τ'
 εὐαρμάτου ἄλσος, ἔμπας 845
 ξυμμάρτυρας ὕμ' ἐπικτῶμαι,
 οἷα φίλων ἄκλαντος, οἷοις νόμοις
 πρὸς ἔρμα τυμβόχωστον ἔρχομαι τάφου ποταινίου·
 ἰὼ δύστανος, 850
 ἔτ' οὕς' ἐν βροτοῖς, οὐκέτ' οὕσα,
 μέτοικος οὐ ζῶσιν, οὐ θανοῦσιν.

ΧΟ. προβᾶς' ἐπ' ἔσχατον θράσους
 ὑψηλὸν ἐς Δίκας βάθρον
 προσέπεσες, ὦ τέκνον, πολύν· 855
 πατρῷον δ' ἐκτίνεις τιν' ἄθλον.

ΑΝ. ἔψαυσας ἀλγεινοτάτας ἔμοι μερίμνας,
 πατρὸς τριπόλιστον οἶτον
 τοῦ τε πρόπαντος
 ἀμετέρου πότμου 860
 κλεινοῖς Λαβδακίδαισιν.
 ἰὼ ματρῶαι λέκτρων ἄται
 κοιμήματά τ' αὐτογέννητ'
 ἐμῷ πατρὶ δυσμόρου ματρός, 865
 οἷων ἐγὼ ποθ' ἅ ταλαίφρων ἔφυν·
 πρὸς οὓς ἀραῖος ἄγαμος ἄδ' ἐγὼ μέτοικος ἔρχομαι.
 ἰὼ δυσπότμων
 κασίγνητε τιμῶν κυρήσας, 870
 θανὼν ἔτ' οὕσαν κατήναρές με.

ΧΟ. σέβειν μὲν εὐσέβειά τις,
 κράτος δ' ὅτῳ κράτος μέλει
 παραβατὸν οὐδαμᾶ πέλει·

- ΑΙ. οὐ γὰρ δίκαιά σ' ἑξαμαρτάνονθ' ὀρώ.
 ΚΡ. ἁμαρτάνω γὰρ τὰς ἐμὰς ἀρχὰς σέβων;
 ΑΙ. οὐ γὰρ σέβεις, τιμὰς γε τὰς θεῶν πατῶν. 745
 ΚΡ. ὦ μαρὸν ἦθος καὶ γυναικὸς ὕστερον.
 ΑΙ. οὐ τὰν ἔλοις ἦσσω γε τῶν αἰσχυρῶν ἐμέ.
 ΚΡ. ὁ γοῦν λόγος σοι πᾶς ὑπὲρ κείνης ὁδε.
 ΑΙ. καὶ σοῦ γε κάμου, καὶ θεῶν τῶν νεοτέρων. 749
 ΚΡ. γυναικὸς ὦν δούλευμα μὴ κώτιλλέ με. 756
 ΑΙ. βούλει λέγειν τι καὶ λέγων μηδὲν κλύειν;
 ΚΡ. ταύτην ποτ' οὐκ ἔσθ' ὥς ἔτι ζῶσαν γαμεῖς. 750
 ΑΙ. ἦδ' οὖν θανεῖται καὶ θανούσ' ὀλεῖ τινα.
 ΚΡ. ἦ ἀπαπειλῶν ὦδ' ἐπεξέρχει θρασύς;
 ΑΙ. τίς δ' ἔστ' ἀπειλή πρὸς κενὰς γνώμας λέγειν;
 ΚΡ. κλαίων φρενώσεις, ὦν φρενῶν αὐτὸς κενός. 754
 ΑΙ. εἰ μὴ πατήρ ἦσθ', εἶπον ἄν σ' οὐκ εὖ φρονεῖν.
 ΚΡ. ἄληθες; ἀλλ' οὐ τόνδ' Ὀλυμπον, ἴσθ' ὅτι, 758
 χαίρων ἐπὶ φόγοισι δειννάσεις ἐμέ.
 ἄγαγε τὸ μῖσος, ὥς κατ' ὄμματ' αὐτίκα 760
 παρόντι θνήσκη πλησία τῷ νυμφίῳ.
 ΑΙ. οὐ δῆτ' ἔμοιγε, τοῦτο μὴ δόξης ποτέ,
 οὐδ' ἦδ' ὀλεῖται πλησία, σύ τ' οὐδαμὰ
 τοῦμὸν προσόψει κρατ' ἐν ὀφθαλμοῖς ὀρών,
 ὥς τοῖς θέλουσι τῶν φίλων μαίνη συνών. 765
 ΧΟ. ἀνὴρ, ἄναξ, βέβηκεν ἐξ ὀργῆς ταχύς·
 νοῦς δ' ἐστὶ τηλικούτος ἀλγήσας βαρύς.
 ΚΡ. δράτω, φρονεῖτω μεῖζον ἢ κατ' ἄνδρ' ἰών·
 τὸ δ' οὖν κόρα τῷδ' οὐκ ἀπαλλάξει μόρου.
 ΧΟ. ἅμφω γὰρ αὐτῷ καὶ κατακτεῖναι νοεῖς; 770
 ΚΡ. οὐ τήν γε μὴ θιγοῦσαν· εὖ γὰρ οὖν λέγεις.
 ΧΟ. μόρῳ δὲ ποίῳ καὶ σφε βουλεύει κτανεῖν;
 ΚΡ. ἄγων ἔρημος ἐνθ' ἄν ἡ βροτῶν στίβος

κρύψω πετρώδει ζῶσαν ἐν κατώρυχι,
 φορβῆς τοσοῦτον ὥς ἄγος μόνον προθείς, 775
 ὅπως μίasma παῖς' ὑπεκφύγῃ πόλις.
 κάκει τὸν Ἄιδην, ὃν μόνον σέβει θεῶν,
 αἰτουμένη που τεύξεται τὸ μὴ θανεῖν,
 ἣ γινώσεται γοῦν ἀλλὰ τηνικαῦθ' ὅτι
 πόνος περισσός ἐστι τὰν Ἄιδου σέβειν. 780

ΧΟ. Ἐρῶς ἀνίκατε μάχαν,
 Ἐρῶς, ὃς ἐν πλεύμοσι πίπτεις,
 ὃς ἐν μαλακαῖς παρειαῖς
 νεάνιδος ἐννυχεύεις,
 φοιτᾷς δ' ὑπερπόντιός ἐν τ' ἀγρονόμοις αὐλαῖς^Λ
 καὶ σ' οὐτ' ἀθανάτων φύξιμος οὐδεὶς^Λ 787
 οὐδ' ἀμερίων σέ γ' ἀνθρώπων· ὃ δ' ἔχων μέ-
 μνηεν. 790

σὺ καὶ δικαίων ἀδίκους
 φρένας παρασπᾷς ἐπὶ λῶβα,
 σὺ καὶ τόδε νεῖκος ἀνδρῶν
 ἐύναιμον ἔχεις ταραξᾶς.
 καὶ δ' ἐναργῆς βλεφάρων ἡμέρος εὐλέκτρον^Λ 795
 νύμφας, τῶν μεγάλων ἐκτός ὁμιλῶν^Λ
 θεσμῶν· ἄμαχος γάρ ἐμπαίξει θεός Ἀφροδίτα.
 νῦν δ' ἤδη γὰρ καὶ τὸς θεσμῶν 801
 ἔξω φέρομαι τάδ' ὁρῶν, ἰσχειν δ'
 οὐκέτι πηγὰς δύναιμι δακρύων,
 τὸν παγκοίτην ὅθ' ὁρῶ θάλαμον
 τήνδ' Ἀντιγόνην ἀνύτουσαν. 805

ΑΝ. ὁρᾷτ' ἐμ', ὦ γὰρ πατρίας πολῖται,
 τὰν νεάταν ὁδὸν

781—790 = 791—800.

806—816 = 823—833.

Near Mycenae there are certain great conical shaped
shaped roofs, called the treasuries of Agamemnon, etc.
They are ancient grave monuments, of a style
introduced from the East. S.P. has in mind
one that is partially underground. It is like a
tomb; it is arched over, and dug into the ground.
If a person was allowed to die without any food
the blame of death would rest upon the perpetrator, but
a little food given would take away the crime.
 $\pi \rho \rho \omega \sigma$ = pains thrown away. $\tau \alpha \rho'$ = the things in
Hades.

When the Antiquary^{was} brought out there in Berlin, Mend-
elssohn wrote the music for the Odes, of which the
following is the most beautiful. The meter is a
trochee of dactyls and iambics combined, $\pi \pi \tau \tau \tau \tau$ =
fall upon and destroy them.

$\alpha \delta \iota \kappa \omega \varsigma$ = profane accusations,

$\epsilon \nu \alpha \rho \rho \eta \varsigma$ = predicament. difficult text see Jebb.

$\epsilon \rho \theta \eta \omega \delta \epsilon \iota$ = he has trifling with men.

$\alpha \nu \tau \omega \tau \alpha \varsigma \alpha \nu \tau$ = more suitable of entering on a path
but is here used with acc. of place where the
motion ends
 $\gamma \rho \alpha \iota \alpha$ = behold me; super.

βία πολιτῶν τόνδ' ἄν ἡρόμην πόνον.
 τίνος νόμου δὴ ταῦτα πρὸς χάριν λέγω;
 πόσις μὲν ἄν μοι κατθανόντος ἄλλος ἦν,
 καὶ παῖς ἀπ' ἄλλου φωτός, εἰ τοῦδ' ἡμπλακον. 910
 μητρὸς δ' ἐν Ἰλίου καὶ πατρὸς κεκευθότιον
 οὐκ ἔστ' ἀδελφὸς ὅστις ἄν βλάστοι ποτέ.]
 τοιῷδε μέντοι σ' ἐκπροτιμήσας ἐγὼ
 νόμῳ Κρέοντι ταῦτ' ἔδοξ' ἀμαρτάνειν
 καὶ δεινὰ τολμᾶν, ὧ κασίγνητον κάρα. 915
 καὶ νῦν ἄγει με διὰ χερῶν οὕτω λαβὼν
 ἄλεκτρον, ἀνυμέναιον, οὔτε του γάμου
 μέρος λαχοῦσαν οὔτε παιδείου τροφῆς,
 ἀλλ' ὧδ' ἔρημος πρὸς φίλων ἢ δύσμορος
 ζῶσ' εἰς θανόντων ἔρχομαι κατασκαφάς.] 920
 ποίαν παρεξελθοῦσα δαιμόνων δίκην;
 τί χρὴ με τὴν δύστηνον ἐς θεοὺς ἔτι
 βλέπειν; τί ν' αὐδᾶν ξυμμάχων; ἐπεὶ γε δὴ
 τὴν δυσσέβειαν εὐσεβοῦς' ἐκτησάμην.
 ἀλλ' εἰ μὲν οὖν τάδ' ἐστὶν ἐν θεοῖς καλὰ, 925
 παθόντες ἄν ξυγγνοῖμεν ἡμαρτηκότες·
 εἰ δ' οἷδ' ἀμαρτάνουσι, μὴ πλείω κακὰ
 πάθοιεν ἢ καὶ δοῶσιν ἐκδίκως ἐμέ.

ΧΟ. ἔτι τῶν αὐτῶν ἀνέμων ῥιπαὶ
 τήνδε γ' ἔχουσιν. 930

ΚΡ. τοιγάρτοι καὶ τοῖσιν ἄγουσιν
 κλαύμαθ' ὑπάρξει βραδυτῆτος ὑπερ.

ΑΝ. οἴμοι, θανάτου τοῦτ' ἐγγυτάτω
 τοῦπος ἀφίεται.

ΚΡ. θαρσεῖν οὐδὲν παραμυθοῦμαι 935
 μὴ οὐ τάδε ταύτη κατακυροῦσθαι.

ΑΝ. ὦ γῆς Θήβης ἄστρ' πατρῶον

στείχουσαν, νέατον δὲ φέγγος
 λεύσσουνσαν ἀελίου,
 κοῦποτ' αὖθις· ἀλλὰ μ' ὁ πάγκοινος Ἴδιδας ζῶσαν
 ἄγει 810

τὰν Ἀχέροντος
 ἀκτάν, οὔθ' ὑμεναίων
 ἔγκληρον, οὔτ' ἐπινύμφειός πώ μέ τις ὕμνος 815
 ὕμνησεν, ἀλλ' Ἀχέροντι νυμφεύσω.

ΧΟ. οὐκοῦν κλεινὴ καὶ ἔπαινον ἔχουσ'
 ἐς τόδ' ἀπέρχει κεῦθος νεκύων,
 οὔτε φθινάσιν πληγεῖσα νόσοις
 οὔτε ξιφέων ἐπίχειρα λαχοῦσ', 820
 ἀλλ' αὐτόνομος ζῶσα μόνη δὴ
 θνητῶν Ἰδιδην καταβήσει.

ΑΝ. ἤκουσα δὴ λυγροτάταν ὀλέσθαι
 τὰν Φρυγίαν ξέναν
 Ταντάλου Σιπύλῳ πρὸς ἄκρῳ, 825
 τὰν κισσὸς ὥς ἀτενῆς
 πετραία βλάστα δάμασεν, καὶ νιν ὄμβροι τα-
 κομέναν,
 ὥς φάτις ἀνδρῶν,
 χιών τ' οὐδαμὰ λείπει, 830
 τέγγει δ' ὑπ' ὀφρύσι παγκλαύτοις δειράδας· ἃ με
 δαίμων ὁμοιοτάταν κατευνάζει.

ΧΟ. ἀλλὰ θεός τοι καὶ θεογεννῆς,
 ἡμεῖς δὲ βροτοὶ καὶ θνητογενεῖς. 835
 καίτοι φθιμένῳ τοῖσι θεοῖσιν
 σύγκληρα λαχεῖν μέγ' ἀκοῦσαι.

ΑΝ. οἴμοι γελῶμαι. τί με, πρὸς θεῶν πατρῶων, 838
 οὐκ οἰχομέναν ὑβρίζεις, 840

838—856 = 857—875.

ἀλλ' ἐπίφαντον;
 ὦ πόλις, ὦ πόλεως
 πολυκτήμενες ἄνδρες·
 ἰὼ Διοκαῖαι κρῆναι Θήβας τ'
 εὐαρμάτου ἄλσος, ἔμπας 845
 ξυμμάρτυρας ὑμ' ἐπικτῶμαι,
 οἷα φίλων ἄκλαντος, οἷοις νόμοις
 πρὸς ἔρμα τυμβόχωστον ἔρχομαι τάφου ποταινίου·
 ἰὼ δύστανος, 850
 ἔτ' οὐσ' ἐν βροτοῖς, οὐκέτ' οὐσα,
 μέτοικος οὐ ζῶσιν, οὐ θανοῦσιν.

XO. προβᾶς' ἐπ' ἔσχατον θράσους
 ὑψηλὸν ἐς Δίκας βάθρον
 προσέπεσες, ὦ τέκνον, πολύν· 855
 πατρῷον δ' ἐκτίνεις τιν' ἄθλον.

AN. ἔψαυσας ἀλγεινοτάτας ἔμοι μερίμνας,
 πατρὸς τριπόλιστον οἶτον
 τοῦ τε πρόπαντος
 ἀμετέρου πότμου 860
 κλεινοῖς Λαβδακίδαισιν.
 ἰὼ ματρῶαι λέκτρων ἄται
 κοιμήματά τ' αὐτογέννητ'
 ἐμῷ πατρὶ δυσμόρου ματρός, 865
 οἷων ἐγὼ ποθ' ἅ ταλαίφρων ἔφυν·
 πρὸς οὐς ἀραῖος ἄγαμος ἅδ' ἐγὼ μέτοικος ἔρχομαι.
 ἰὼ δυσπότμων
 κασίγνητε τιμῶν κυρήσας, 870
 θανὼν ἔτ' οὐσαν κατήναρές με.

XO. σέβειν μὲν εὐσέβειά τις,
 κράτος δ' ὅτῳ κράτος μέλει
 παραβατὸν οὐδαμᾶ πέλει·

regular, but with two vs being compounded from two nouns is irregular. A verb must first be found from a compound of two nouns, and then the adj. found from this.

Theschubart explains that the chorus seemed to Antigone the punishment by comparing her to a goddess. οὐρανός = why not punish me when I am gone.

νόμος = the unwritten laws of heaven, which Antigone makes mention of in her discussion with Creon.

She has been overthrown when all is possible by burying her brother.

ἀσθον = some ancestral deed of daring.

In 401, when Antigone has appealed to a higher law than the polis, the chorus sympathizes with her.

stumbling writing father

αὐτοψύχη = my father who is born to himself.

μυρμυρῶν = Hypocritism, really goes with ἀσθον.

ἥσυχος = ad. of quietness. or of her who produced the feeling.

One must not defy authority.

Θεός: divine law, however will heaven permit me.

If the comma after 1072 be left out, we have a protaphetic
acc. about you know songs in that no one would
stop them. Usually, however, the prot. acc. is the
Subj. of the following verb but an obj.

οπαρτε: leave him to be alone.
οταρ η = some word for home. ταρ ηενερ = Tap-
βενερ in the MSS. The change does not seem to be
lost.

πρωτο ης = and will come to this.
αυτο ης ημας ενω = all the emphatic words together.

Two of these rejected lines are given by Aristotle
who considers them all unworthy of Sophocles,
and the sentiment seems one of place, all these
lines are in the Laconian. That the lines of
Iyngus there were no authorized lists and
we have inserted passages, so that the more

σὲ δ' ἀντόγνωτος ὦλεσ' ὀργά. 875

ΑΝ. ἄκλαντος, ἄφιλος, ἀνυμέναιος ἔρχομαι
τὰν πυμάταν ὁδόν· οὐκέτι μοι τόδε
λαμπάδος ἱερὸν ὄμμα
θέμις δρᾶν ταλαίνα· 880
τὸν δ' ἐμὸν πότμον ἀδάκρυτον
οὐδεὶς φίλων στενάξει.

ΚΡ. ἄρ' ἴστ', αἰοιδὰς καὶ γόους πρὸ τοῦ θανεῖν
ὥς οὐδ' ἂν εἷς παύσαιτ' ἄν, εἰ χρεῖη λέγειν;
οὐκ ἄξεθ' ὥς τάχιστα; καὶ κατηρεφεῖ 885
τύμβῳ περιπτύξαντες, ὥς εἴρηκ' ἐγὼ,
ἄφετε μόνην ἔρημον, εἴτε χρῆ θανεῖν
εἴτ' ἐν τοιαύτῃ ζῶσα νυμφεύειν στέγη·
ἡμεῖς γὰρ ἄγνοι τοῦπὶ τήνδε τὴν κόρην·
μετοικίας δ' οὖν τῆς ἄνω στερήσεται. 890

ΑΝ. ὦ τύμβος, ὦ νυμφεῖον, ὦ κατασκαφῆς
οἴκησις αἰέφρουρος, οἷ πορεύομαι
πρὸς τοὺς ἐμαντῆς, ὦν ἀριθμὸν ἐν νεκροῖς
πλεῖστον δέδεκται Φερσέφασσ' ὀλωλότων·
ὦν λοισθία 'γὼ καὶ κάκιστα δὴ μακρῷ 895
κάτειμι, πρίν μοι μοῖραν ἐξήκειν βίου.
ἐλθοῦσα μέντοι κάρτ' ἐν ἐλπίσιν τρέφω
φίλη μὲν ἤξειν πατρί, προσφιλῆς δὲ σοί,
μῆτερ, φίλη δὲ σοί, κασίγνητον κάρα·
ἐπεὶ θανόντας αὐτόχειρ ὑμᾶς ἐγὼ 900
ἔλουσα κἀκόσμησα κἀπιτυμβίους
χοὰς ἔδωκα· νῦν δέ, Πολύνεικες, τὸ σὸν
δέμας περιστέλλουσα τοιάδ' ἄρυνυμαι.
καίτοι σ' ἐγὼ 'τίμησα τοῖς φρονοῦσιν εὖ.
[οὐ γάρ ποτ' οὔτ' ἄν, εἰ τέκνων μήτηρ ἔφυν, 905
οὔτ' εἰ πόσις μοι κατθανὼν ἐτήκετο,

βία πολιτῶν τόνδ' ἄν ἡρόμην πόνον.
 τίνος νόμου δὴ ταῦτα πρὸς χάριν λέγω;
 πόσις μὲν ἄν μοι κατθανόντος ἄλλος ἦν,
 καὶ παῖς ἀπ' ἄλλου φωτός, εἰ τοῦδ' ἤμπλακον. 910
 μητρὸς δ' ἐν Ἄιδου καὶ πατρὸς κεκευθότοιιν
 οὐκ ἔστ' ἀδελφὸς ὅστις ἄν βλάστοι ποτέ.]
 τοιῷδε μέντοι σ' ἐκπροτιμήσας' ἐγὼ
 νόμῳ Κρέοντι ταῦτ' ἔδοξ' ἀμαρτάνειν
 καὶ δεινὰ τολμᾶν, ὧ κασίγνητον κάρα. 915
 καὶ νῦν ἄγει με διὰ χειρῶν οὕτω λαβῶν
 ἄλεκτρον, ἀνυμέναιον, οὔτε του γάμου
 μέρος λαχοῦσαν οὔτε παιδείου τροφῆς,
 ἀλλ' ὧδ' ἔρημος πρὸς φίλων ἢ δύσμορος
 ζῶσ' εἰς θανόντων ἔρχομαι κατασκαφάς·] 920
 ποίαν παρεξελθοῦσα δαιμόνων δίκην;
 τί χρή με τὴν δύστηνον ἐς θεοὺς ἔτι
 βλέπειν; τίν' αὐδ' ἄν ξυμμάχων; ἐπεὶ γε δὴ
 τὴν δυσσέβειαν εὐσεβοῦς' ἐκτησάμην.
 ἀλλ' εἰ μὲν οὖν τάδ' ἐστὶν ἐν θεοῖς καλὰ, 925
 παθόντες ἄν ξυγγνοῖμεν ἡμαρτηκότες·
 εἰ δ' οἷδ' ἀμαρτάνουσι, μὴ πλείω κακὰ
 πάθοιεν ἢ καὶ δρῶσιν ἐκδίκως ἐμέ.

XO. ἔτι τῶν αὐτῶν ἀνέμων ριπαὶ
 τήνδε γ' ἔχουσιν. 930

KP. τοιγάρτοι καὶ τοῖσιν ἄγουσιν
 κλαύμαθ' ὑπάρξει βραδυτῆτος ὑπερ.

AN. οἴμοι, θανάτου τοῦτ' ἐγγυτάτω
 τοῦπος ἀφίκται.

KP. θαρσεῖν οὐδὲν παραμυθοῦμαι
 μὴ οὐ τάδε ταύτῃ κατακυροῦσθαι. 935

AN. ὧ γῆς Θήβης ἄστν πατρῶον

even we put in from some interview with it. It
is said to be like a Heracles story, and therefore
to be Sphero's, and they were both such friends.
804. he goes with Tye & Pa, according to the lines above
Oedipus seems to have died at Thebes, and the story
from that which appears in the old Oedipus.

Antigone's death from marriage is quite quick according
to these ideas and not at all unreasonably.

most editors reject as far as 920.

no 7 = not a humane wish. but "may they suffer
as much as I do."

admirer = this word brings death very close to me.
she has not felt death as real before her.

βασιλῆδα = this is metrically impossible and
βασιλῆδα, is better as meaning a u. entro home
of prince ending with her.
βασιλῆδα = gen-plural is the best reading.

ἀλλ' = contrasting what has gone before.

ραε = perhaps referring to the rape of Helen.
Πουπος = the story of Danae.
958 - a vast number of plays, not many preserved,
inherited from the legend.
Ξευχθῆ = superlative, used as compound article.

αὐτοῖς = the growth of his passion tickled off
ἄνθρωπος = there is no instance of an accusative with
ταῦτα. 'Here cognised the god, whom he had touched
in his bidding words.'
τίανος = kind and form suggests attempted
action.

The theme of the chorus is the power of fate, in Soph. the
indulging idea of a song can only be implied
from the general effect a conception. This legend
supposed as so well known that Soph. does not even
speak of the name. ἀνθρωπος is not unknown,
being a play on εὐερος, or hospitable etc, so called
in opposition to ἀνθρωπος, like the Eurystheus.
but. nomen nomen. Ases lived in Thrac, a figure
was of saying that the act was so terrible that

καὶ θεοὶ προγενεῖς,
 ἄγομαι δὴ κούκῃτι μέλλω.
 λεύσσετε, Θήβης οἱ κοιρανίδαι 940
 [τὴν βασιλίδα μούνην λοιπὴν],
 οἷα πρὸς οἷων ἀνδρῶν πάσχω,
 τὴν εὐσεβίαν σεβίσασα.

ΧΟ. ἔτλα καὶ Δανάας οὐράνιον φῶς
 ἀλλάξαι δέμας ἐν χαλκοδέτοις αὐλαῖς· 945
 κρυπτομένα δ' ἐν τυμβήρῃ θαλάμῳ κατεξεύχθη·
 καίτοι καὶ γενεᾷ τίμιος, ὧ παῖ παῖ,
 καὶ Ζηνὸς ταμιεύεσκε γονὰς χρυσορύτους. 950
 ἀλλ' ἅ μοιριδία τις δύνασις δεινὰ·
 οὔτ' ἄν νιν ὄλβος οὔτ' Ἄρης, οὐ πύργος, οὐχ
 ἀλίκτυποι

κελαινὰ νᾶες ἐκφύγοιεν.
 ξεύχθη δ' ὀξύχολος παῖς ὁ Δρύαντος, 955
 Ἡδωνῶν βασιλεύς, κερτομίῳις ὀργαῖς
 ἐκ Διονύσου πετρώδει κατάφαρκτος ἐν δεσμῷ.
 οὔτω τᾶς μανίας δεινὸν ἀποστάζει
 ἀνθηρόν τε μένος. κεῖνος ἐπέγνω μανίαις 960
 ψαύων τὸν θεὸν ἐν κερτομίῳις γλώσσαις.
 παύεσκε μὲν γὰρ ἐνθέους γυναῖκας εὖιόν τε
 πῦρ,

φιλαύλους τ' ἠρέθιζε Μούσας. 965
 παρὰ δὲ κυανέων σπιλάδων διδύμας ἄλως
 ἄκταλ Βοσπόρῳιαι ἰδ' ὁ Θρηκῶν ἄξενος
 Σαλμυδησός, ἱν' ἀγχίπολις Ἄρης 970
 δισσοῖσι Φινεΐδαις
 εἶδεν ἀρατὸν ἔλκος

944—954 = 955—965.

966—976 = 977—987.

Βασιλειδα = this is metrically impossible, and
Βασιλειδα, is better as meaning a. e. home
of prince ending with her.
Βασιλειδα = gen-plural is the best reading.

ακλ' = contrasting what has gone before.

ραε = perhaps referring to the rape of Helen.
Πουπος = the story of Danae.
955 - a sort of play, not many preserved,
invented from the legend.
Ξευχθη = suppleverb, used as compound a. e.

αυθρορ = the growth of his passion tickled off
Vauw = there is no instance of an accusative with
tau. There copied the god, whom he had touched
in his biting words.
Tianor = him and from suggests attempted
action.

The theme of the chorus is the power of fate, in Soph. the
indulging idea of a song can only be implied
from the general effect a conception. This legend
supposed to be so well known that Soph. does not even
speak of the Meno name. αβρορ = is not unknown,
being a play on ευβρορ, a hospitable see, so called
: opposite to avert the ill omen, like the Eurycleia.
1. nomen nomen, uses lived in Thrac, a figurative
in of saying that the act was so terrible that

καὶ θεοὶ προγενεῖς,
 ἄγομαι δὴ κούκῃτι μέλλω.
 λεύσσετε, Θήβης οἱ κοιρανίδαι 940
 [τὴν βασιλίδα μούνην λοιπὴν],
 οἷα πρὸς οἴων ἀνδρῶν πάσχω,
 τὴν εὐσεβίαν σεβίσασα.

ΧΟ. ἔτλα καὶ Δανάας οὐράνιον φῶς
 ἀλλάξαι δέμας ἐν χαλκοδέτοις αὐλαῖς· 945
 κρυπτομένα δ' ἐν τυμβήρῃ θαλάμῳ κατεξεύχθη·
 καῖτοι καὶ γενεᾷ τίμιος, ὦ παῖ παῖ,
 καὶ Ζηνὸς ταμιεύεσκε γονὰς χρυσορύτους. 950
 ἀλλ' ἅ μοιριδία τις δύνασις δεινὰ·
 οὔτ' ἄν νιν ὄλβος οὔτ' Ἄρης, οὐ πύργος, οὐχ
 ἀλίκτυποι

κελαιναὶ νᾶες ἐκφύγοιεν.
 ξεύχθη δ' ὀξύχολος παῖς ὁ Δρύαντος, 955
 Ἴδωνῶν βασιλεύς, κερτομίῳις ὀργαῖς
 ἐκ Διονύσου πετρώδει κατάφαρκτος ἐν δεσμῷ.
 οὔτω τᾶς μανίας δεινὸν ἀποστάζει
 ἀνθηρόν τε μένος. κεῖνος ἐπέγνω μανίαις 960
 ψαύων τὸν θεὸν ἐν κερτομίῳις γλώσσαις.
 παύεσκε μὲν γὰρ ἐνθέους γυναῖκας εὐιὸν τε
 πῦρ,

φιλαύλους τ' ἠρέθιζε Μούσας. 965
 παρὰ δὲ κυανέων σπιλάδων διδύμας ἄλως
 ἄκται Βοσπόρια ἰδ' ὁ Θρηκῶν ἄξενος
 Σαλμυδησός, ἵν' ἀγχίπολις Ἄρης 970
 δισσοῖσι Φινείδαις
 εἶδεν ἀρατὸν ἔλκος

944—954 = 955—965.

966—976 = 977—987.

ἀραχθὲν ἐξ ἀγρίας δάμαρτος
 ἀλαδὸν ἀλαστόροισιν ὁμμάτων κύκλοις
 ἄτερθ' ἐγχείων, ὑφ' αἵματηραῖς 975
 χεῖρεςσι καὶ κερκίδων ἀκμαῖσιν.
 κατὰ δὲ τακόμενοι μέλεοι μελέαν πάθαν 977
 κλαῖον, ματρὸς ἔχοντες ἀνύμφευτον γονάν· 980
 ἃ δὲ σπέρμα μὲν ἀρχαιογόνων
 ἄντας' Ἐρεχθιδᾶν,
 τηλεπόροις δ' ἐν ἄντροις
 τράφη θυέλλαισιν ἐν πατρῷαις
 Βορεᾶς ἄμιππος ὀρθόποδος ὑπὲρ πάγου 985
 θεῶν παῖς· ἀλλὰ κάπ' ἐκείνα
 Μοῖραι μακραίωνες ἔσχον, ὧ παῖ.

ΤΕΙΡΕΣΙΑΣ.

Θήβης ἄνακτες, ἤκομεν κοινήν δδὸν
 δύ' ἐξ ἐνὸς βλέποντε· τοῖς τυφλοῖσι γὰρ
 αὕτη κέλευθος ἐκ προηγητοῦ πέλει. 990
 ΚΡ. τί δ' ἔστιν, ὧ γεραιὲ Τειρεσία, νέον;
 ΤΕ. ἐγὼ διδάξω, καὶ σὺ τῷ μάντει πιθοῦ.
 ΚΡ. οὔκουν πάρος γε σῆς ἀπεστάτουν φρενός.
 ΤΕ. τοιγὰρ δι' ὀρθῆς τήνδ' ἐναυκλήρεις πόλιν.
 ΚΡ. ἔχω πεπονθῶς μαρτυρεῖν ὀνήσιμα. 995
 ΤΕ. φρόνει βεβῶς αὖ νῦν ἐπὶ ξυροῦ τύχης.
 ΚΡ. τί δ' ἔστιν; ὥς ἐγὼ τὸ σὸν φρίσσω στόμα.
 ΤΕ. γνώσει, τέχνης σημεῖα τῆς ἐμῆς κλύων.
 εἰς γὰρ παλαιὸν θᾶκον ὀρνιθοσκόπον
 ἵζων, ἵν' ἦν μοι παντὸς οἴωνοῦ λιμήν, 1000
 ἀγνώτ' ἀκούω φθόγγον ὀρνίθων, κακῷ
 κλάζοντας οἷστρω καὶ βεβαρβαρωμένῳ·
 καὶ σπῶντας ἐν χηλαῖσιν ἀλλήλους φοναῖς
 ἔγνω· πτερῶν γὰρ ῥοῖβδος οὐκ ἄσημος ἦν.

And had to look up on it:

εἰς = instead of and is frequent in Sophocles.

ἀναορ = goes back to ekvor.

απαχθερ = smitten. ἀπαχθαυ εἴχου is thus reading

Βυρσας = a when long and accented when name. An
when the patronymic

οἷ = not with the acc. "when care too."

τὴ πομπῇ τού = thus sounded as an afterthought, as
Sophoclean manner.

τιβοῦ = a trace of Sp. irony.

τῆς ἐ = might be read, if it did not interfere a
caesura. This helps in the past, because Creon
has ceased to guide the state properly. Creon had
been regent of the state after the death of Oedipus,
until his son's coming of age.

αἴρατα = an unusual sound

Βεβῆσθαι = turned into jargon, so that he could not
understand it. So to quote the barbarian was a man
whose talk was unimelligible.

even though τ = I made trial of the burnt sacrifice &
on a great altar a fire was first made and then
on top of this was put the sacrifice. In this case
the thigh bones of ox, folded in fat, around which
the lean was put. The fire was burning, but the
meat seemed to have been pulling it out. $\kappa\eta\mu\sigma$ =
a damp moisture. The galls, fat bone and lean
were in four parts. The galls were scattered in
plain sight. $\kappa\alpha\tau\alpha\rho\alpha\upsilon\sigma$ = the shearing things lay
beneath the fat. $\theta\omicron\iota\sigma\tau\omicron\tau\iota$ = take as predicate. $\alpha\gamma\eta\mu\epsilon\upsilon$
reality repeats the idea. $\pi\iota\delta\eta\mu\epsilon\upsilon\sigma$ = preps, belongs to.
Suggests the idea of filling with a kind of banquet.
 $\epsilon\upsilon\phi\omicron\rho\omicron\upsilon$ = lost and luckless. If a dog ran up to the
altar and snatched the meat, or if a bird down by
the altar, it was a terrible omen. $\theta\upsilon\tau\alpha\delta\alpha\varsigma$ = the
sacrifices we offer as supplications. $\chi\iota\pi\omicron\sigma$ = suffused
with human blood. $\alpha\upsilon\gamma\tau\alpha\iota$ = seeks to cure his care.

$\tau\omicron\tau$ = I's self will you know, or as the saying goes.
 $\chi\alpha\rho\omicron\tau\iota$ = avert, a reason for yielding
the it should make you merciful.
 $\theta\omicron\rho\omicron\mu\alpha\varsigma$ = implies that now for the first time the
cultivators at hand thought. He has been angry
up to this point
 $\omega\tau\epsilon$ = $\omega\tau\epsilon\rho$. $\alpha\upsilon\sigma\tau\omicron\varsigma \tau\omicron\upsilon\sigma\epsilon$ = $\epsilon\mu\omicron\iota$. a dramatic
use of the pronoun.

εὐθὺς δὲ δείσας ἐμπύρων ἐγευόμην 1005

βωμοῖσι παμφλέκτοισιν· ἐκ δὲ θυμάτων

Ἥφαιστος οὐκ ἔλαμπεν, ἀλλ' ἐπὶ σποδῷ

μυδῶσα κηλὶς μηρίων ἐτήκετο

κᾶτυφε κἀνέπτυε, καὶ μετάρσιοι

χολαὶ διεσπείροντο, καὶ καταρρυεῖς 1010

μηροὶ καλυπτῆς ἐξέκειντο πιμελῆς.

τοιαῦτα παιδὸς τοῦδ' ἐμάνθανον πάρα,

φθίνοντ' ἀσήμεων ὀργίων μαντεύματα·

ἐμοὶ γὰρ οὗτος ἡγεμών, ἄλλοις δ' ἐγώ.

καὶ ταῦτα τῆς σῆς ἐκ φρενὸς νοσεῖ πόλις. 1015

βωμοὶ γὰρ ἡμῖν ἐσχάροι τε παντελεῖς

πλήρεις ὑπ' οἰωνῶν τε καὶ κυνῶν βορᾶς

τοῦ δυσμόρου πεπτῶτος Οἰδίπου γόνου.

κᾶτ' οὐ δέχονται θυστάδας λιτὰς ἔτι

θεοὶ παρ' ἡμῶν οὐδὲ μηρίων φλόγα, 1020

οὐδ' ὄρνις εὐσήμεους ἀπορροιβδεῖ βοάς,

ἀνδροφθόρου βεβρωῶτες αἵματος λίπος.

ταῦτ' οὔν, τέκνον, φρόνησον. ἀνθρώποισι γὰρ

+ τοῖς πᾶσι κοινόν ἐστι τοῦξαμαρτάνειν·

ἐπεὶ δ' ἀμάρτη, κεῖνος οὐκέτ' ἔστ' ἀνὴρ 1025

ἄβουλος οὐδ' ἄνολβος, ὅστις ἐς κακὸν

πεσὼν ἀκῆται μῆδ' ἀκίνητος πέλῃ.

αὐθαδία τοι σκαιότητ' ὀφλισκάνει.

ἀλλ' εἶκε τῷ θανόντι μῆδ' ὀλωλότα

κέντει· τίς ἀλκὴ τὸν θανόντ' ἐπικτανεῖν;

εὖ σοι φρονήσας εὖ λέγω· τὸ μανθάνειν δ'

ἥδιστον εὖ λέγοντος, εἰ κέρδος λέγοι.

KP. ὦ πρέσβυ, πάντες ὥστε τοξόται σκοποῦ

τοξεύετ' ἀνδρὸς τοῦδε, κούδὲ μαντικῆς

ἄπρακτος ὑμῖν εἰμι· τῶν δ' ὑπαὶ γένους 1035

ω νηλη γ γα ωει
την αη αυ
το γα γ ο ο d.

ἐξημπόλημαι κάμπεφόρτισμαι πάλαι.
 κερδαίνεται', ἐμπολᾶτε τὰπὸ Σάρδεων
 ἤλεκτρον, εἰ βούλεσθε, καὶ τὸν Ἰνδικὸν
 χρυσόν· τάφῳ δ' ἐκεῖνον οὐχὶ κρύψετε,
 οὐδ' εἰ θέλουσ' οἱ Ζηνὸς αἰετοὶ βορὰν 1040
 φέρειν νιν ἀρπάζοντες ἐς Διὸς θρόνους,
 οὐδ' ὥς μίασμα τοῦτο μὴ τρέσας ἐγὼ
 θάπτειν παρήσω κεῖνον· εὖ γὰρ οἶδ' ὅτι
 θεοὺς μιαίνειν οὔτις ἀνθρώπων σθένει.
 πίπτουσι δ', ὧ γεραιὲ Τειρεσία, βροτῶν 1045
 χοῖ πολλὰ δεινοὶ πτώματ' αἰσχρ', ὅταν λόγους
 αἰσχροὺς καλῶς λέγωσι τοῦ κέρδους χάριν.

ΤΕ. φεῦ·

ἄρ' οἶδεν ἀνθρώπων τις, ἄρα φράζεται,

ΚΡ. τί χρῆμα; ποῖον τοῦτο πάγκοινον λέγεις;

ΤΕ. ὅσῳ κράτιστον κτημάτων εὐβουλία; 1050

ΚΡ. ὅσῳ περ, οἶμαι, μὴ φρονεῖν πλείστη βλάβη.

ΤΕ. ταύτης σὺ μέντοι τῆς νόσου πλήρης ἔφους.

ΚΡ. οὐ βούλομαι τὸν μάντιν ἀντειπεῖν κακῶς.

ΤΕ. καὶ μὴν λέγεις, ψευδῇ με θεσπίζειν λέγων.

ΚΡ. τὸ μαντικὸν γὰρ πᾶν φιλάργυρον γένος. 1055

ΤΕ. τὸ δ' ἐκ τυράννων αἰσχροκέρδειαν φιλεῖ.

ΚΡ. ἄρ' οἶσθα ταγοὺς ὄντας ἂν λέγῃς λέγων;

ΤΕ. οἶδ'· ἐξ ἐμοῦ γὰρ τήνδ' ἔχεις σώσας πόλιν.

ΚΡ. σοφὸς σὺ μάντις, ἀλλὰ τὰδικεῖν φιλῶν.

ΤΕ. ὄρσεις με τὰκίνητα διὰ φρενῶν φράσαι. 1060

ΚΡ. κίνει, μόνον δὲ μὴ 'πὶ κέρδεσιν λέγων.

ΤΕ. οὕτω γὰρ ἤδη καὶ δοκῶ τὸ σὸν μέρος.

ΚΡ. ὥς μὴ 'μπολήσων ἴσθι τὴν ἐμὴν φρένα.

ΤΕ. ἀλλ' εὖ γέ τοι κάτισθι μὴ πολλοὺς ἔτι
 τρόχους ἀμιλλητῆρας ἥλιον τελεῖν, 1065

ws & outws, anhomocles, "not even this"

Creon draws back a little for his blasphemy
sentences and draws back a little, with the restraint
that nothing mortal can do would ever
affect the high character of the immortal gods.
Creon is superstitious, and would not have
piled blasphemy upon blasphemy, understanding
the insolence of the gods. in a double meaning to
the sentence. φω & the sea can hardly grasp
his meaning. παρρησιον = commonplace. If the
ws is coupled with grave acc. it must be taken with
τοῦτο. εὐβουλίη & caution in regard to the future.
Thyestes feels that he is taking up Creon's word in
lexis, in a simple form. Lexis is also felt to be
connected with error as a principal part of error.
γέρος = the tribe, used ironically. ἀντα = has two
objects, 'don't you know that you are saying, and that
they are things of whom you are saying. οὐδὲν =
dear, with perhaps a contemptuous connotation.
κίρει = out with your secrets.

71. we have here a trisyllable. The two resolved shorts from a long must always be in the same word, and as a rule must be at the beginning of a word. At the beginning of a verse a trisyllable must be in one word. $\delta\iota\alpha\sigma\omicron\rho\tau\alpha\iota$ = the gods of the lower world have been outraged.

In absence of the conjunction in $\alpha\upsilon\sigma\pi\omega\upsilon$ is notable, being an Indo-European clitic. $\kappa\alpha\theta\eta\pi\rho\iota\sigma\tau\alpha\iota$ = as do p bury the one bones. In various senses. $\epsilon\tau\iota\kappa\omicron\upsilon\chi\omicron\rho$ = referring probably to the heart of those slain in battle. $\alpha\tau\omicron\upsilon\tau\omicron\rho$ = to track, in one word. All forms of the article that begin with the letter τ may intelligibly be used as relatives.

$\gamma\iota\gamma\gamma$ = learned to draw his tongue.

$\sigma\pi\epsilon\rho\omega\upsilon$ = take with you. And to maintain a spirit in his breast,

$\epsilon\tau\iota\sigma\tau\eta\mu$ = to understand thoroughly, from this unique word of 3 sense is derived. $\alpha\mu\epsilon\lambda\omicron\gamma\eta\sigma$ from understand. $\delta\alpha\sigma\epsilon\upsilon$ = $\delta\alpha\beta\alpha\upsilon$ was written in the MS, and is corrected by the first hand, showing that the misreading arose from a likeness between β and δ . From these new takes of likeness in Celtic we see that $\alpha\upsilon\delta\alpha\upsilon\epsilon\upsilon\tau\iota\alpha\mu$ was evidently like the prototype from which it was copied. $\gamma\omega\omega\omicron\upsilon\omega\omega\upsilon\tau\epsilon\upsilon\mu$ means to know how to, but

ἐν οἷσι τῶν σῶν αὐτὸς ἐκ σπλάγχνων ἓνα
 νέκυν νεκρῶν ἀμοιβὸν ἀντιδοῦς ἔσει,
 ἀνθ' ὧν ἔχεις μὲν τῶν ἄνω βαλὼν κάτω
 ψυχὴν τ' ἀτίμως ἐν τάφῳ κατῴκισας,
 ἔχεις δὲ τῶν κάτωθεν ἐνθάδ' αὖ θεῶν 1070
 ἄμοιρον, ἀκτέριστον, ἀνόσιον νέκυν.
 ὧν οὔτε σοὶ μέτεστιν οὔτε τοῖς ἄνω
 θεοῖσιν, ἀλλ' ἐκ σοῦ βιάζονται τάδε.
 τούτων σε λωβητῆρες ὑστεροφθόροι
 λοχῶσιν Ἄιδου καὶ θεῶν Ἑρινύες, 1075
 ἐν τοῖσιν αὐτοῖς τοῖσδε ληφθῆναι κακοῖς.
 καὶ ταῦτ' ἄθροισον εἰ κατηργυρωμένος
 λέγω· φανεῖ γὰρ οὐ μακροῦ χρόνου τριβὴ
 ἀνδρῶν γυναικῶν σοῖς δόμοις κωκύματα.
 ἐχθραὶ δὲ πᾶσαι συνταράσσονται πόλεις, 1080
 ὅσων σπαράγματ' ἢ κύνες καθήγνισαν
 ἢ θῆρες ἢ τις πτηνὸν οἴωνός, φέρων
 ἀνόσιον ὁσμὴν ἐστιοῦχον ἐς πόλιν.
 τοιαῦτά σου, λυπεῖς γὰρ, ὥστε τοξότης
 ἀφῆκα θυμῷ καρδίας τοξεύματα 1085
 βέβαια, τῶν σὺ θάλλπος οὐχ ὑπεκδραμεῖ.
 ὦ παῖ, σὺ δ' ἡμᾶς ἄπαγε πρὸς δόμους, ἵνα
 τὸν θυμὸν οὔτος ἐς νεωτέρους ἀφῇ,
 καὶ γνῶ τρέφειν τὴν γλῶσσαν ἡσυχαιτέραν
 τὸν νοῦν τ' ἀμείνω τῶν φρενῶν ὧν νῦν φέρει.
 XO. ἀνὴρ, ἀναξ, βέβηκε δεινὰ θεσπίσας· 1091
 ἐπιστάμεσθα δ', ἐξ ὅτου λευκὴν ἐγὼ
 τήνδ' ἐκ μελαίνης ἀμφιβάλλομαι τρίχα,
 μή πώ ποτ' αὐτὸν ψεῦδος ἐς πόλιν λακεῖν.
 KP. ἔγνωκα καὐτὸς καὶ ταράσσομαι φρένας· 1095
 τό τ' εἰκαθεῖν γὰρ δεινόν, ἀντιστάντα δὲ

ἄτῃ πατάξαι θυμὸν ἐν δεινῷ πάρα.

ΧΟ. εὐβουλίας δεῖ, παῖ Μενοικέως Κρέον.

ΚΡ. τί δῆτα χρὴ δρᾶν; φράζε· πείσομαι δ' ἐγώ.

ΧΟ. ἐλθὼν κόρην μὲν ἐκ κατώρυχος στέγης 1100
ἄνες, κτίσον δὲ τῷ προκειμένῳ τάφον.

ΚΡ. καὶ ταῦτ' ἐπαινεῖς καὶ δοκεῖς παρεικαθεῖν;

ΧΟ. ὅσον γ', ἄναξ, τάχιστα· συντέμνουσι γὰρ
θεῶν ποδώκεις τοὺς κακόφρονας βλάβαι.

ΚΡ. οἴμοι· μόλις μὲν, καρδίας δ' ἐξίσταμαι 1105
τὸ δρᾶν· ἀνάγκη δ' οὐχὶ δυσμαχητέον.

ΧΟ. δρᾶ νυν τάδ' ἐλθὼν μηδ' ἐπ' ἄλλοισιν τρέπε.

ΚΡ. ὦδ' ὥς ἔχω στείχοιμ' ἄν· ἴτ' ἴτ' ὀπάονες,
οἳ τ' ὄντες οἳ τ' ἀπόντες, ἀξίνας χεροῖν
δορμᾶσθ' ἐλόντες εἰς ἐπόπιον τόπον. 1110

* * * * *

ἐγὼ δ', ἐπειδὴ δόξα τῇδ' ἐπεστράφη,
αὐτός τ' ἔδησα καὶ παρὼν ἐκλύσομαι.
δέδοικα γὰρ μὴ τοὺς καθεστῶτας νόμους
ἄριστον ἢ σφάζοντα τὸν βίον τελεῖν.

ΧΟ. πολυώνυμε, Καδμείας νύμφας ἄγαλμα 1115
καὶ Διὸς βαρυβρεμέτα
γένος, κλυτὰν ὃς ἀμφέπεις Ἰταλίαν, μέδεις δὲ
παγκοίνοις Ἐλευσινίας 1120

Δηοῦς ἐν κόλποις, Βακχεῦ, Βακχεῶν
ὁ ματρόπολιν Θήβαν
ναιετῶν παρ' ὑγρῶν

Ἴσμηνοῦ ρεΐθρων ἀγρίου τ'
ἐπὶ σπορᾷ δράκοντος· 1125
σὲ δ' ὑπὲρ διλόφου πέτρας στέροψ ὕπωπε
λιγνύς, ἔνθα Κωρύκiai

1115—1125 = 1126—1136.

merely to know of a thing or put with the fact. Repeated
count. would have been *haskoria*. *pen* instead of an
not only denies the fact, but says, may God forbid
would have been *lie*. 1098. marks the *typ. trarala*.
It is objected to this sudden change in Creon's
mood. There are, however, intimations in the first of
the piece, showing that Creon was not quite sure of
himself and his course of action. *παρά* = if I could
when something evil is at hand. Beginning with a
τε, and with a preterite *σε*. The Chorus urges that
Creon go first to Antigone, and then to Polynece.
Had Creon gone first to Antigone, he might have
saved his son. This makes his death seem the
result of an accident. In the narrative of the
messenger, the most fearful thing, the climax is the
death of Haemon. Had he not *sed*, but Antigone
died first, the climax would have been mind.
Supra *παρ* *ταρ* = a correlation with *απ' αλλή*. *επι* +
το *επε* = a distinct case of *εμμε*, not frequent in
sed, except in unpunctuated passages. *av* *it* *it*,
a *bar* *brach*, where the two shorts come in two
words, so that the lines are often amended. But
by elision the two words are felt to be one.
monosyllable passage is a very excited one, and
like the *doxmiac* uses, may be regarded as
an allowable liberty. 1112. two correlated *sed*,
whereby one would be an explanatory clause.
The following ode takes the place of the *tristichon*,
in dancing measure. addressed to Hyacinth.
Itat *ar* = amended some lines to *Itat* *ar*. *Souther*
Italy was called *Utopia*, the *zone* country. The
city of *Thurac* was established in 443, which
may be a reference to this. The amendment is
unjust, however. *Sixus* = *Sorai* seems better. The
... .. is not forced.

Thompson argues that this are a few cases of this
word, like above, and Soph. would be very likely to
use a word a little removed from its common meaning.
It is also: Jobs says that the cure for this is evil to good. But the
American choros excavations at Ithaca prove that this
could be interpreted. At Ithaca the choros cult was
especially kept up. Italy was not inferior at this time.
The overhanging cliffs of Stelphi have been supposed by
Roman poets to be Parnassus. Midway up in the valley
is the fountain of Castalia, which was supposed to be
connected with poetry by Romans, but not by Greeks.
It was used as a bathing place for those who came
to seek wisdom. There on the slopes of Parnassus
lived the Egyptian came, where the nymphs of
Hymeneis are supposed to have dwelt. The Hyacinth
1131, refers to Euboea. Naxos being perhaps connected
with Hymeneis. The Indians were born; and
the word was always associated with Hymeneis. $\mu\eta\tau\epsilon\rho$ = infer.
The word is distinct between Euboea and Attica. The
infer. is much more formal than the infer. used
as an infer. Tapar = the game of good gifts.
Daxos was especially worship in Cleus. The choros
passes between the neighboring countries of Boeotia,
Daxos and Cleus. Here Daxos and Hym. are
confused. In the trop they are separated entirely. The
melior-simpler Logodis of Daxos and Cleus.
STAVTI = this is not kind of life as an established one
STAVTI equals STAVTIOR in the case. The account
no one really getting into a state. "No human life,
no matter how it turns, or goes." This implies the more
regular momentary action. $\rho\alpha\sigma$ = now Creon. for
instance. $\rho\epsilon\alpha\sigma$ Creon, you know, is one such
in the action. $\epsilon\pi\alpha\sigma$ = in my judgement.

νύμφαι στίχουσι Βακχίδες, Κασταλίας τε νᾶμα· 1130
 καί σε Νυσαίων ὀρέων
 κισσήρεις ὄχθαι χλωρά τ' ἄκτὰ
 πολυστάφυλος πέμπει,
 ἀμβρότων ἐπέων
 εὐαζόντων Θηβαίας 1135
 ἐπισκοποῦντ' ἀγυιάς·
 τὰν ἑκπαγλα τιμᾶς
 ὑπὲρ πασᾶν πόλεων
 ματρὶ σὺν κεραυνία·
 καὶ νῦν, ὥς βιαίας 1140
 ἔχεται πάνδαμος πόλις ἐπὶ νόσου,
 μολεῖν καθαρσίῳ ποδὶ Παρνασίαν
 ὑπὲρ κλιτὺν ἢ στονόεντα πορθμόν. 1145
 ἰὼ πῦρ πνεόντων
 χοράγ' ἄστρον, νυχίων
 φθεγμάτων ἐπίσκοπε,
 παῖ Δῖον γένεθλον,
 προφάνηθ', ὦναξ, σαῖς ἅμα περιπόλοις 1150
 Θυλαῖσιν, αἷ σε μαινόμεναι πάννυχοι
 χορεύουσι τὸν ταμίαν Ἴακχον.

ΑΓΓΕΛΟΣ.

Κάδμου πάροικοι καὶ δόμων Ἀμφίονος, 1155
 οὐκ ἔσθ' ὅποιον στάντ' ἄν ἀνθρώπου βίον
 οὔτ' αἰνέσαιμ' ἄν οὔτε μεμψαίμην ποτέ.
 τύχη γὰρ ὀρθοῖ καὶ τύχη καταρρέπει
 τὸν εὐτυχοῦντα τὸν τε δυστυχοῦντ' αἰεί·
 καὶ μάντις οὐδεὶς τῶν ἐφεστώτων βροτοῖς. 1160
 Κρέων γὰρ ἦν ζηλωτός, ὥς ἐμοί, ποτέ,

1137—1145 = 1146—1154.

σώσας μὲν ἐχθρῶν τήνδε Καδμείαν χθόνα
 λαβών τε χώρας παντελῇ μοναρχίαν .
 ἡΐθυνε, θάλλων εὐγενεῖ τέκνων σπορᾶ·
 καὶ νῦν ἀφείται πάντα. τὰς γὰρ ἡδονὰς 1165
 ὅταν προδῶ σῶμ' ἀνδρός, οὐ τίθην' ἐγὼ
 ζῆν τοῦτον, ἀλλ' ἔμψυχον ἡγοῦμαι νεκρόν.
 πλούτει τε γὰρ κατ' οἶκον, εἰ βούλει, μέγα
 καὶ ζῆ τύραννον σχῆμ' ἔχων· ἐὰν δ' ἀπῆ
 τούτων τὸ χαίρειν, τ'ἄλλ' ἐγὼ καπνοῦ σκιᾶς 1170
 οὐκ ἂν πριαίμην ἀνδρὶ πρὸς τὴν ἡδονήν.
 ΧΟ. τί δ' αὖ τόδ' ἄχθος βασιλέων ἦκεις φέρων;
 ΑΓ. τεθνᾶσιν· οἱ δὲ ζῶντες αἵτιοι θανεῖν.
 ΧΟ. καὶ τίς φονεύει; τίς δ' ὁ κείμενος; λέγε.
 ΑΓ. Αἴμων ὄλωλεν· αὐτόχειρ δ' αἰμάσσεται. 1175
 ΧΟ. πότερα πατρώας ἢ πρὸς οἰκείας χερσός;
 ΑΓ. αὐτὸς πρὸς αὐτοῦ, πατρὶ μηνίσας φόνου.
 ΧΟ. ὦ μάντι, τοῦπος ὥς ἄρ' ὀρθὸν ἦνυσας.
 ΑΓ. ὥς ὦδ' ἐχόντων τ'ἄλλα βουλεύειν πάρα.
 ΧΟ. καὶ μὴν ὄρῳ τάλαιναν Εὐρυδίκην ὁμοῦ 1180
 δάμαρτα τὴν Κρέοντος· ἐκ δὲ δωμάτων
 ἦτοι κλύουσα παιδὸς ἢ τύχῃ περᾶ.

ΕΤΡΥΔΙΚΗ.

ὦ πάντες ἄστοί, τῶν λόγων ἐπησθόμην
 πρὸς ἔξοδον στείχουσα, Παλλάδος θεᾶς
 ὅπως ἰκοίμην εὐγμάτων προσήγορος. 1185
 καὶ τυγχάνω τε κληῖθρ' ἀνασπαστοῦ πύλης
 χαλῶσα, καί με φθόγγος οἰκείου κακοῦ
 βάλλει δι' ὧτων· ὑπτία δὲ κλίνομαι
 δείσασα πρὸς δμωαῖσι κάποπλήσσομαι.
 ἀλλ' ὅστις ἦν ὁ μῦθος αὐθις εἶπατε· 1190

οὐταί = everything is gone. ἐπὶ αὐτοῖς = a brooding
corpse. πρὸς αὐτὰ = to a great extent.

ἡ δόρυ = choron in us is Soph. are, where it is not
needed at all. Eurides comparison of life to a dream,
and Thoms to leaves blown about. Τελευτή =
death, not being dead. αὐτοχ. shows how
αὐτο is often used in a sense of violence by Soph.
ἡ τράρα = you have not only spoken, but have brought
it to pass. Εὐρ. Σίγηρ οὐκ = the aspect here is
not allowable except in proper names. τὰς δὲ
γεν. with κῆρυξ is not a proper construction at all.

τύπος = out of the house.

ἔρας τὰς = I drew aside the bolt and opened the door.

ῥοπύος = the sound but not the sense.

οὐτίς = used as an indirect interrogation, or a
direct relative. ἢ = indeed. whatever I might have
been. Eurides he has just lost his two elder sons.

ορθορ = the straightest thing is better.

τορ ηερ = although ρερρ has been used above, it is
more correct to speak of the person than of the corpse.
οση = a puller to catch. ορρ = we collected and burned
them. αυτης = and them. ρορρρ = has been objected
to by many editors.

αποτορ = from along distance. ρατορ = who drew
near and near.

ρεκατο ρατορ = better ρεκεντ ρατορ.

κακῶν γὰρ οὐκ ἄπειρος οὕς' ἀκούσομαι.
 ΑΓ. ἐγὼ, φίλη δέσποινα, καὶ παρῶν ἐρῶ
 κοῦδ' ἐν παρήσῳ τῆς ἀληθείας ἔπος.
 τί γάρ σε μαλθάσσοιμ' ἂν ὦν ἐς ὕστερον
 ψευῖται φανούμεθ'; ὀρθὸν ἀλήθει' αἶψά. 1195
 ἐγὼ δὲ σὺ ποδαγὸς ἐσπόμεν πόντῳ
 πεδίου ἐπ' ἄκρον, ἐνθ' ἔκειτο νηλεὲς
 κυνοσπάρακτον σῶμα Πολυνείκους ἔτι·
 καὶ τὸν μὲν, αἰτήσαντες ἐνοδίαν θεὸν
 Πλούτωνά τ' ὀργὰς εὐμενεῖς κατασχεθεῖν, 1200
 λούσαντες ἄγνόν λουτρόν, ἐν νεοσπάσιν
 θαλλοῖς δ' ἤδη ἔλειπτο συγκατήθμεν,
 καὶ τύμβον ὀρθόκρανον οἰκείας χθονὸς
 χώσαντες αὐτὶς πρὸς λιθόστρωτον κόρης
 νυμφεῖον Ἄιδου κοῖλον εἰσεβαίνομεν. 1205
 φωνῆς δ' ἄπωθεν ὀρθίων κωκυμάτων
 κλύει τις ἀκτέριστον ἀμφὶ παστάδα,
 καὶ δεσπότη Κρέοντι σημαίνει μολῶν·
 τῷ δ' ἀθλίας ἄσημα περιβαίνει βοῆς
 ἔρποντι μᾶλλον ἄσσον, οἰμώξας δ' ἔπος 1210
 ἵησι δυσθρήνητον· ὦ τάλας ἐγὼ,
 ἄρ' εἰμὶ μάντις; ἄρα δυστυχεστάτην
 κέλευθον ἔρπω τῶν παρελθουσῶν ὁδῶν;
 παιδὸς με σαίνει φθόγγος. ἀλλὰ πρόσπολοι,
 ἴτ' ἄσσον ὠκεῖς καὶ παραστάντες τάφῳ 1215
 ἀθρήσαθ', ἄρμον χόματος λιθοσπαδῇ
 δύντες πρὸς αὐτὸ στόμιον, εἰ τὸν Αἴμονος
 φθόγγον συνίημ' ἢ θεοῖσι κλέπτομαι.
 τάδ' ἐξ ἀθύμου δεσπότης κελεύσασιν
 ἡθροῦμεν· ἐν δὲ λισσθίῳ τυμβεύματι 1220
 τὴν μὲν κρεμαστὴν αὐχένος κατείδομεν,

- βρόχῳ μιτώδει σινδόνος καθημμένην,
 τὸν δ' ἄμφι μέσση περιπετῇ προσκείμενον,
 εὐνῆς ἀποιμώζοντα τῆς κάτω φθορὰν
 καὶ πατρὸς ἔργα καὶ τὸ δύστηνον λέχος. 1225
 ὃ δ' ὡς ὁρᾷ σφε, στυγνὸν οἰμῶξας ἔσω
 χωρεῖ πρὸς αὐτὸν ἀνακωκύσας καλεῖ·
 ὦ τλήμον, οἶον ἔργον εἰργασαι· τίνα
 νοῦν ἔσχεις; ἐν τῷ συμφορᾷς διεφθάρης;
 ἔξελθε, τέκνον, ἰκέσιός σε λίσσομαι. 1230
 τὸν δ' ἀγρίοις ὄσσοισι παπτήνας ὁ παῖς,
 πτύσας προσώπῳ κοῦδὲν ἀντειπών, ξίφους
 ἔλκει διπλοῦς κνώδοντας· ἐκ δ' ὀρμωμένου
 πατρὸς φυγαῖσιν ἤμπλακ'· εἶδ' ὁ δύσμορος
 αὐτῷ χολωθεῖς, ὥσπερ εἶχ', ἐπενταθεῖς 1235
 ἤρεισε πλευραῖς μέσσον ἔγχος, ἐς δ' ὑγρὸν
 ἀγκῶν' ἔτ' ἔμφρων παρθένω προσπτύσσεται·
 καὶ φυσιῶν ὀξεῖαν ἐκβάλλει ῥοήν
 λευκῇ παρειᾷ φοινίου σταλάγματος.
 κεῖται δὲ νεκρὸς περὶ νεκρῷ, τὰ νυμφικὰ 1240
 τέλη λαχὼν δείλαιος εἰν Ἄιδου δόμοις,
 δείξας ἐν ἀνθρώποισι τὴν ἀβουλίαν
 ὅσῳ μέγιστον ἀνδρὶ πρόσκειται κακόν.
 XO. τί τοῦτ' ἂν εἰκάσειας; ἡ γυνὴ πάλιν
 φρούδη, πρὶν εἰπεῖν ἐσθλὸν ἢ κακὸν λόγον. 1245
 ΑΓ. καὐτὸς τεθάμβηκ'· ἐλπίσιν δὲ βόσκομαι
 ἄχῃ τέκνου κλύουσας ἐς πόλιν γόους
 οὐκ ἀξιώσειν, ἀλλ' ὑπὸ στέγης ἔσω
 δμωαῖς προθήσειν πένθος οἰκεῖον στένειν.
 [γνώμης γὰρ οὐκ ἄπειρος, ὥσθ' ἀμαρτά-
 νειν.] 1250
 XO. οὐκ οἶδ'· ἐμοὶ δ' οὖν ἦ τ' ἄγαν σιγὴ βαρὺ

μῦθος - probably her own guilt.

χόλος = the play, or change of feeling is not at all usual. They character never change in the feelings. The explanation of remorse would be probable in the modern poet, but the feeling of anguish with having killed his father, is most probable in Sophocles. see 1172.

Πῦμα of Amos's suicide brings out these words.
εἴς τινος = account. What purpose have you.

τί τινος = with looking in his face, says the chorus, but this is not all strong enough.

αὐτός = the laureate an has the mouth breathing a feeling of remorse for having used to kill his father over powers ^{him}.

μάρτυρ = first phrase of

αὐτός = his own that had now become lump.

λαῖμα = the pale cheek of the dead woman. Soph. uses in standing epithets.

εἶς = εἰ AS is really found, but εἰς is not found in Papyri. Some read εἰς. But full εἰς γὰρ ASan.

προτινάσσει = AS is by him, he about him.

μῦθος = repeats of myth

αὐτός = I must believe of that.

δογματικὴ, expressive of violent passion.
ὄργη = sudden rage, laden with death.

In my lectures I have learned. παθήματα
παθήματα. τὴν δρᾶσιν τὴν δρᾶσιν καὶ παθῶν.

* κεντρικὸς - which has yet grief in store.

- δοκεῖ προσεῖναι χῆ μάτην πολλή βοή.
 ΑΓ. ἀλλ' εἰσόμεσθα, μή τι καὶ κατάσχετον
 κρυφῇ καλύπτει καρδίᾳ θυμουμένη,
 δόμους παραστείχοντες· εὖ γὰρ οὖν λέγεις. 1255
 καὶ τῆς ἄγαν γὰρ ἐστί που σιγῆς βάρος.
 ΧΟ. καὶ μὴν ὅδ' ἄναξ αὐτὸς ἐφήκει
 μνημ' ἐπίσημον διὰ χειρὸς ἔχων,
 εἰ θέμις εἰπεῖν, οὐκ ἀλλοτριίας
 ἄτης, ἀλλ' αὐτὸς ἁμαρτῶν. 1260
 ΚΡ. ἰὼ φρενῶν δυσφρόνων ἁμαρτήματα
 στερεὰ θανατόεντ',
 ὧ κτανόντας τε καὶ
 θανόντας βλέποντες ἐμφυλίους.
 ὦμοι ἐμῶν ἄνολβα βουλευμάτων. 1265
 ἰὼ παῖ, νέος νέῳ ξὺν μόρῳ,
 αἰαῖ αἰαῖ,
 ἔθανες, ἀπελύθης,
 ἐμαῖς οὐδὲ σαῖσι δυσβουλίαις.
 ΧΟ. οἴμ' ὥς ἔοικας ὁψὲ τὴν δίκην ἰδεῖν. 1270
 ΚΡ. οἴμοι,
 ἔχω μαθὼν δείλαιος· ἐν δ' ἐμῷ κάρῳ
 θεὸς τότ' ἄρα τότε μέγα βάρος μ' ἔχων
 ἐπαισεν, ἐν δ' ἔσεισεν ἀγρίαις ὁδοῖς,
 οἴμοι, λακπάτητον ἀντρέπων χαράν. 1275
 φεῦ φεῦ, ὧ πόνοι βροτῶν δύσπονοι.

ΕΞΑΓΓΕΛΟΣ.

- ὦ δέσποθ', ὥς ἔχων τε καὶ κεκτημένος, 1278
 τὰ μὲν πρὸ χειρῶν τάδε φέρων, τὰ δ' ἐν δόμοις
 ἔοικας ἦκειν καὶ τάχ' ὄψεσθαι κακά. 1280

1261—1277 = 1284—1300.

- ΚΡ. τί δ' ἔστιν αὖ κάκιον ἢ κακῶν ἔτι;
- ΕΞ. γυνὴ τέθνηκε, τοῦδε παμμήτωρ νεκροῦ,
δύστηνος, ἄρτι νεοτόμοισι πλήγμασιν.
- ΚΡ. ἰὼ ἰὼ δυσκάθατος Ἄιδου λιμήν, 1284
τί μ' ἄρα τί μ' ὀλέκεις; 1285
ὦ κακάγγελτά μοι
προπέμψας ἄχῃ, τίνα θροεῖς λόγον;
αἰαῖ, ὀλωλότ' ἄνδρ' ἐπεξεργάσω.
τί φῆς, παῖ; τίν' αὖ λέγεις μοι νέον,
αἰαῖ αἰαῖ, 1290
σφάγιον ἐπ' ὀλέθρῳ
γυναικεῖον ἀμφικεῖσθαι μόρον;
- ΧΘ. ὄρᾱν πάρεστιν· οὐ γὰρ ἐν μυχοῖς ἔτι.
- ΚΡ. οἴμοι,
κακὸν τόδ' ἄλλο δεύτερον βλέπω τάλας. 1295
τίς ἄρα, τίς με πότμος ἔτι περιμένει;
ἔχω μὲν ἐν χεῖρεσσιν ἄρτίως τέκνον,
τάλας, τὸν δ' ἔναντα προσβλέπω νεκρόν.
φεῦ φεῦ μᾶτερ ἀθλία, φεῦ τέκνον. 1300
- ΕΞ. ἦ δ' ὀξύθηκτος ἦδε βωμία πέριξ
λύει κελαινὰ βλέφαρα, κωκύσασα μὲν
τοῦ πρὶν θανόντος Μεγαρέως κλεινὸν λάχος,
αὖθις δὲ τοῦδε, λοίσθιον δὲ σοὶ κακὰς
πράξεις ἐφθυμνήσασα τῷ παιδοκτόνῳ. 1305
- ΚΡ. αἰαῖ αἰαῖ,
ἀνέπταν φόβῳ. τί μ' οὐκ ἀνταίαν
ἐπαισέν τις ἀμφιθήκτῳ ξίφει;
δείλαιος ἐγώ, αἰαῖ, 1310
δειλαία δὲ συγκέκραμαι δύα.
- ΕΞ. ὥς αἰτίαν γε τῶνδε κάκείνων ἔχων
1306—1311 = 1328—1333.

includ has been variously emended. The
η is generally changed to εκ, like a particula
genitive. η = ηι or Σε. What other words, may
what more is than if trouble possible. This is another
interpretation.

Συκκοτατος = where clausum comes not.

αυτην εβα = my wife's hand envelopes me.

οζητησιν βορρα ^{5.87}τηρι = ^{does not} is felt reading, who,
follows the Laurentian, which has this best reading.

πρεβα = καμος παρτα, Calamity or woes.

αυτην = with love I am troubled.

συκκοτατος = I am overclouded with sorrow.

ὀνδανω = did she find deliverance in death,

ἄρτα = I regret less than one who does not exist at all. The song turned us if there was a conditional sense.

ἡρατιστα = the predicate is in this word.

ἔμω = job reads exor.

ἄριστος: in classical Greek ἄριστος means the highest and most important. In fact, it means best, in the sense that it caps the climax. The Chorus takes this action with its own hands.

ἔω = as which my heart is set.

τύχημα = like accident, does not primarily mean something disagreeable.

καίτω = καί τω is found with ms. This is an universal confusion of α and ι.

πρὸς τῆς θανούσης τῆσδ' ἐπεσκήπτου μόρων.

- ΚΡ. ποίῳ δὲ κάπελύσατ' ἐν φοναῖς τρόπῳ;
 ΕΞ. παίσασ' ὑφ' ἥπαρ ἀντόχειρ ἀντήν, ὅπως 1315
 παιδὸς τόδ' ἦσθετ' ὀξυκώκυντον πάθος.
 ΚΡ. ὦμοι μοι, τάδ' οὐκ ἐπ' ἄλλον βροτῶν
 ἐμᾶς ἀρμόσει ποτ' ἐξ αἰτίας.
 ἐγὼ γάρ σ' ἐγὼ ἔκανον, ὦ μέλεος,
 ἐγὼ, φάμ' ἔτυμον. ἰὼ πρόσπολοι, 1320
 ἄγετέ μ' ὃ τι τάχιστ', ἄγετέ μ' ἐκποδῶν,
 τὸν οὐκ ὄντα μᾶλλον ἢ μηδένα. 1325
 ΧΟ. κέρδη παραινεῖς, εἴ τι κέρδος ἐν κακοῖς·
 βράχιστα γὰρ κράτιστα τὰν ποσὶν κακά.
 ΚΡ. ἴτω ἴτω,
 φανήτω μόρων ὁ κάλλιστ' ἐμῶν 1329
 ἐμοὶ τερμίαν ἄγων ἀμέραν
 ὕπατος· ἴτω ἴτω,
 ὅπως μηκέτ' ἄμαρ ἄλλ' εἰσίδω. 1333
 ΧΟ. μέλλοντα ταῦτα. τῶν προκειμένων τι χρῆ
 πράσσειν· μέλει γὰρ τῶνδ' ὅτοισι χρῆ μέ-
 λειν. 1335
 ΚΡ. ἀλλ' ὦν ἐρῶ, τοιαῦτα συγκατηυξάμην.
 ΧΟ. μή νυν προσεύχου μηδέν· ὥς πεπρωμένης
 οὐκ ἔστι θνητοῖς συμφορᾶς ἀπαλλαγὴ.
 ΚΡ. ἄγοιτ' ἄν μάταιον ἄνδρ' ἐκποδῶν,
 ὅς, ὦ παῖ, σέ τ' οὐχ ἐκὼν κάκτανον 1340
 σέ τ' αὖ τάνδ', ὦμοι μέλεος, οὐδ' ἔχω
 ὅπα πρὸς πότερα κλιθῶ· πάντα γὰρ
 λέχρια τὰν χεροῖν, τὰ δ' ἐπὶ κρατὶ μοι 1345
 πότμος δυσκόμιστος εἰσήλατο.
 ΧΟ. πολλῶ τὸ φρονεῖν εὐδαιμονίας

1317—1325 = 1339—1346.

πρῶτον ὑπάρχει· χρὴ δ' ἐς τὰ θεῶν
 μηδὲν ἄσεπτειν· μεγάλοι δὲ λόγοι
 μεγάλας πληγὰς τῶν ὑπεραύχων
 ἀποτίσαντες
 γήρα τὸ φρονεῖν ἐδίδαξαν.

1350

αποτίσαντες = bringing about the teaching of wisdom
 teaching which is wisdom.

ἀσεπτειν = sounds the fundamental note of the
 tragedy, in justifying the acts of Antigone.

This book should be returned to
the Library on or before the last date
stamped below.

A fine of five cents a day is incurred
by retaining it Beyond the specified
time.

Please return promptly.

BRIDGEVIEW
JAN 8 1978
JAN 8 1978
JAN 8 1978

Ge 31.413
(Sophocles)
Widener Library

003716802



3 2044 085 166 783